



# The Way of Harmonious Flow

A Guide for the Warrior-Seer

**The Way of Harmonious Flow**  
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*This is our time, and we are all in it together.*

# The Way of Harmonious Flow

A Guide for the Warrior-Seer

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## The Way – the Guide and Companion

There are a huge number of lone warriors today, comprising an abstract group, as well as concentrations of warriors in this global group who are forming parties, 'organisations', internet groups, Tensegrity groups, and, unfortunately, cults of personality. Some are authentically verifying the knowledge by moving the assemblage point in a disciplined way; some are just talking about it without actually being seers, and many of these have released speculative propositions, unverified by *seeing*. There have been some quite obvious frauds, like the 'assemblage point institute'.

The Toltec knowledge has been expressed in many ways, from autobiographical books to videos and seminars, from breakaway authors like 'don' Ruiz to 'new agers' like Almine. *The Way of Harmonious Flow* is an expression of its time, and is meant for that abstract group of lone warriors who can use it as both a simple tool of commonality and shared *intent*; and as a standalone structure for personal practice. It is only a structure; but an efficient and effective one, designed to produce impeccable warrior-seers, by their own effort.

The way is never a cult. It is a recovery from cult mentality. Once the *Way* becomes a cult, with leaders, heirarchy, dogma, divisions, it is no longer the way.

We approach nagualism as a science of the mysteries with our reason, and an experience of the mysteries with our *will*. The *Way* is designed to prepare the reason for the movements of the assemblage point, and guide the assemblage point to key positions. It functions as a flow of advance runners for *intent* and alignments of the assemblage point.

But its form is of no consequence, other than to reflect the Gracie BJJ teaching method. This excellent method is borrowed by the *Way*, and consequently there is the form and the name. Neither really matter. The *Way* is only one manifestation, but an authentic one, of the Toltec map or rule which leads to total freedom.

Since depression and addiction are two of the biggest social problems today, those issues are comprehensively explored as part of *stalking the self*. That focus is a consequence of the modality of the times, and is included as a resource for the warriors of this time who may be struggling with those challenges. As *stalking* training, that examination is most useful, and we can come to a profound understanding of the psychological nature of modern human beings.

The overarching *intent* of the *Way* is to make the way of the warrior and the map to freedom crystal clear, and to provide a simple structure for progressive verification, direct experience.



Certain concepts and practices (assemblage point positions) are reinforced, in the *Way*, by repetition in a natural way, with variety, variously presented as readings for insight and further consideration; as meditations; and as the theoretical and practical aspects of training.

That training is like a martial art, or a university degree coupled with a tour of duty, or it could be viewed as an internship or practical apprenticeship to become an authentic, experienced professional in the field.

This is the level we can be looking to reach, and the *Way* provides an effective training matrix which clarifies each step in a variety of ways for a more comprehensive understanding, and which guides us to actually experience those alignments of the assemblage point.

The result is a maturity of understanding through experience, through maturity of silence, sobriety, *intent*, and *will*, that is, a maturity of control of one's assemblage point, and consequent direct experiences of the actualities only pointed to by the descriptions of those actualities.

It is a **progression**, so we start at the beginning, and progress from there.

The *Way* is about results, verification, providing a stripped-down, purely functional means, but it is nothing more. As long as it *is* nothing more, it can be used by any number of warriors, from one to billions; as long as those warriors remember that their unity is intrinsic to their being, not dependent on any system or 'way'. The form of the practice is unimportant. Any kind of advance runners can be used; the *Way* is, however, of a classic design, very stable yet fluid, and has a richness of spirit, a kindness to balance its sheer pitiless sobriety. It does succeed in adequately clarifying the requirements and the means of the restoration of our being and the attainment of freedom.

But still, that clarity first comes in the form of silent knowledge. It dawns on one. As more insights get added, like pieces of a puzzle, the big picture begins to dawn on one. And continues to dawn on one as more pieces are added. Completion of the puzzle has a profound effect on our reason, making it far less rigid and despotic and limiting.

To call attention to the structure itself, and give it a name, risks its cultification, its reduction into mere rhetoric, lip service, dogma, a cultural mafia, a despotic 'authority', but as long as it is treated as a mere servant to the living knowledge itself, which is nameless, formless, wordless, the pure structure of the rule, the bare energetic facts, as long as its name and form have no importance *per se*, the *Way* can fulfill its purpose perfectly well.

There are many different 'structures of the way'; each describes its own method in its own way, and it is hoped that this particular method-description of the production of impeccable, free warrior-seers is helpful and useful to our global abstract community of warriors looking to be free, and even looking to form the first generations of new lines, new parties of seers.

The *Way* exists simply as a gesture to wish us all well in our path to a flourishing freedom. The *Way* is meant to sincerely say, 'Good luck', and to offer the most help it can, by being as simple yet as comprehensive as it can be, as authentic as it can be, in as strategically progressive yet traditional an order as possible, maintaining all necessary warnings and safeguards, and articulated as clearly as possible for the warriors of the current times. The ancient knowledge outlined in the *Way* has been handled with true care, for the sake of us all.

*8.36 PM Mon 14 Oct 2019*

## Introduction

The *way of harmonious flow* is a series of meditations, arranged in a progressive flow, some for contemplation, some for practical application, which bring us into harmonious flow with our own being, other beings, and the world.

This book is in fact a list of assemblage point positions. Each topic outlines one or more positions of the assemblage point and their effects.

The flow of these assemblage point positions is the path, which is really the path of the assemblage point.

The flow of key assemblage point positions is the journey of the assemblage point, based on an unbroken chain of impeccable choices.

Those sequential key movements of the assemblage point are the map to freedom, dictated by the rule, which is the energetic law or command of the cosmos. If we align harmoniously with the rule, we can then be liberated in our totality, if we have enough time on earth to save the required amount of energy.

Each position is silent knowledge – a total experience, not just thinking about it. We read, imagine, and then *feel and experientially know the fact of it*.

This is a workbook. It is meant to be used, as opposed to the spectatorist reading of an historical biographical record of someone else being taught.

All we have to do is connect to *intent* and acquiesce to what it wants us to do. We reach those positions of the assemblage point by *intending* them; that is, by making supportive yet absolutely inflexible commands to ourself, to our being.

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The path unifies by degrees. We are unified with our total being, and unified with the All. The totality of our being includes the cosmos.

We connect to silent knowledge. We *see*. We access the basic map, which we then set out to experientially verify. The path is one of myth that is actually the sequential revelation of energetic facts, about our beings and the cosmos, which are factually the same thing.

This map is a guide only. Every warrior has individual talents and challenges, so may be advanced in some topics and lagging in others. The map is fluid, and each topic is introduced and engaged when the time is right for the individual warrior. The map's basic order remains, though, making it a stable structure.

There are some warriors who find freedom quickly, and some who never do. Some warriors lose their human form too quickly to complete the 'double', and go straight to formless dreaming-awake. Some do not achieve totality of being, and live fragmented. Some get to the 'double' (their manifested spirit) very quickly.

Each has their predilection, and each should groom his or her predilection, their special talent. And whatever the warrior's challenges, weaknesses, shortcomings, they are his road to power; they are where he will find power, energy, *will*, impeccability, because they are where energy is being wasted, thus they are where energy can be saved. In those cases, impeccable choices are more difficult, and really mean something.

In general, we look for a certain level of impeccability as a metric of met challenges and saved energy, to ascertain readiness for new stages and phases.

We are getting used to silent knowledge, and we gain experience and expertise in certain aspects of silent knowledge according to our own nature. Knowledge comes to us. What that knowledge will be for each of us is exigent on our condition and our nature, our uniqueness of being, our particular energetic configuration.

Just connecting to silent knowledge with the *intent* to move the assemblage point to fulfil the current step on the path makes possible the completion of that step. The spirit takes charge and opens the door, providing what is necessary to do it and survive. We may not know the exact destination of the assemblage point or how to get there, but the spirit does, and, provided we have saved enough energy and stored enough personal power, it moves the assemblage point to where it has to go. We serve it as the instrument of its *intent*; we find our way guided by feelings, direct 'knowings' (silent knowledge).

In this way, we can progress through the map to total freedom.

Finally, it has to be said that words, which this book consists of, are in themselves antithetical to the way, which is one of inner silence, wordlessness. Words can only point to something; they are not the thing itself. What they point to, here, are the movements of the assemblage point. It is in those movements, not in these words, that the way is embodied and the knowledge comes alive.

8.48 PM, Saturday Jan 5, 2019

## Foreword

*Peace; peace of mind and heart, peace of body, peace of spirit; peace of speaking, peace of hearing, peace of doing. No matter what happens in the world around one. Impeturbable peace. The path leads through peace, to peace, though we are at war.*

The Toltec masters of awareness took a very direct and practical route to true and total freedom.

The first step to total freedom is freedom from the horrendous and invasive colonisation of the mind and ego by a specific type of inorganic beings – parasites, energy leeches, also called 'flyers' (*voladores*); they are huge inorganic beings which arrived on earth out of the depths of the cosmos millennia ago, to invade, colonise, and enslave us. This is the human situation, a nightmarish imprisonment and torture, which every one of us lives every day, most without even being aware of what is happening to them.

The first part of the way outlines the steps we need to take to counter that situation. Those steps are ground, foundations, and the structure of the four disciplines.

We deal pragmatically with the topic of topics, humanity's enslavement to the flyers, in a way that makes the 'problem' into a very powerful motivator and opportunity to progress. In fact, it could be said that it is the knowledge of the existence of the flyers, and that alone, which can give us the impetus and momentum we need in order to authentically transform and be free.

We must vanquish the old self. Nothing, but nothing, is as difficult as that. However, the *way of harmonious flow* makes the fulfilment of that requirement eminently possible.

We are incomprehensibly lucky that there is a way out of this mess at all; yet, not only does a way exist, it has been perfected, over millennia, into a work of art. It is something so amazing that, while we are being transformed and freed, we can only marvel at its existence and its effects.

All that remains, after assessing this information and comprehending the techniques, is to either go for it, all the way; or forget about it, and remain in the human condition.

Not everyone wants to be free. Freedom is frightening to most, who prefer the comfort and familiarity of the known; but to those who have no choice, whom the spirit has chosen to receive knowledge, and who have chosen to accept that knowledge, freedom is not frightening. It is, rather, a very exciting purpose and a great joy.

The problem is that the default setting of humanity is self-pity. Most, if not all, of humanity identifies with and lives in that setting or 'structure'. We all start from there, living in the 'structure' of victim. No exceptions.

But what if there was another 'structure', one that experienced no self-pity? But was silent, serene, sober, and in relief from all that mental and emotional turmoil?

The change of structures for our awareness is really what 'vanquishing the self' is about.

Once enough energy has been saved, through pure self-awareness leaving the old structure and inhabiting the new, the assemblage point can be freed; and then *dreaming* can progress.

Our goal is constant awareness of the spirit's existence; impeccable inhabitation of the new (warrior) structure; guidance from the spirit in the form of indications in the world, silent knowledge, and the voice of *seeing*; our complete return to our natural spirit state, permanently free from the flyer-created personal self; living in complete harmony with the rule; and mastery of *intending* and *willing* new positions of the assemblage point, guided by the spirit.

We 'fake it 'til we make it'. Impeccability is actually found in the impeccable *attempt* to change, and adopt an unbending attitude of continuous impeccability; it is not the change itself. The change itself into the impeccable warrior/path/spirit structure is a byproduct of the impeccable *effort* to be impeccable. We strive without hope to be impeccable warrior, all the while knowing *we* cannot change. The spirit is the decider of the result. The spirit alone moves the assemblage point. It alone moves the assemblage point to the impeccable warrior structure. We invite it to do so by our attempt.

Impeccability is simply our invitation to the spirit to come to us in the form of inner silence and silent knowledge. The expression of our impeccability is our attempt to reach and remain in the assemblage point positions that comprise the structure of warrior. These assemblage point positions are, then, vehicles for impeccability and should be engaged with as such.

In effect, initially we impeccably explore the structure of warrior itself. We get to know it. We *become* it. Then we are ready to explore, as warrior, new *dreaming* positions.

Freedom and *dreaming* is what the so-called 'matrix' of today's warriors is attempting, but they require the guidance of inner silence, and for this they need to get rid of the flyer mind, the inorganic being, the parasite in their beings.

We are somewhat traditional. We 'keep one eye on the past and one on the future', when it comes to what to do with the treasure of Toltec knowledge. We learn from past mistakes and successes in our history, and we ensure that the knowledge continues as living, embodied, and articulated appropriately for the age we live in, and as a bridge for future generations of seers. We are tasked with the responsibility to revise how we communicate the way to each new generation, so that it can be understood and accepted, and to revise even the way itself, if any mistakes from the past come to light.

We are all at a crucial crossroads in the history of the seers.

What will this generation do with the knowledge that has survived to this day, through secret lines of seers impeccably striving to preserve it over millennia?

-----  
The new seers of this generation have undergone a purging, and have kept only the most abstract methods, such as the recapitulation, *not-doing*, impeccability, freedom. Any one of the people alive on earth today could succeed in finding the way to freedom. No-one needs a teacher. This generation of seers is totally abstract, and because of this can see that all anyone needs is a minimal chance, a glimpse of the possibility, an awareness of the energy body, the assemblage point, impeccability, and total freedom.

The spirit, *intent* itself, will guide and teach. And anyway, that is all that has ever happened, except with the teacher acting as the spirit's intermediary.

One doesn't need anyone to help him. One only needs a sense of being up against the wall, a sense of desperation, of despair, of fear. It is war. One is compelled by these feelings to act properly. One needs to feel that 'this is my last chance'. One's life is on the line. It is a fight for one's life, and so the feelings of a life-or-death struggle should be present.

Any person can undertake the task of learning to be a warrior. The only requirement is that one must want to do it with an unshakeable desire; that is, one has to be unshakeable in the desire to be free.

There are no volunteers in the seers' world, but nowadays it is accepted that one's *intent* itself, one's spirit, can make one bid for freedom.

If we activate our energy body, our spirit, it will guide us.

*11.45 pm, Friday April 5 2019*

Ground



## Ground: understanding

### The human situation

1

We are in a universe where lifeforms subsist on lifeforms, and all are in a mortal struggle for existence.

We respect that.

We come to understand that this struggle of subsistence has manifested as the daily social world of people, and that we have all been rendered weak, helpless, and participants in our own downfall/enslavement for another life form's subsistence, as are animals and plants under our rule.

Humans have been enslaved by a particular kind of inorganic beings, energy parasites. This is the main issue for the beginning student.

Creatures of a different order, which seers call the predators, or the parasites, or the flyers, crushed us ages ago. They are all around us.

The seers of ancient Mexico were the first ones to *see* the flyers. They followed them around. They discovered that we have a companion for life. We have a predator that came from the depths of the cosmos, and took over the rule of our lives. Human beings are its prisoners. The predator is our lord and master.

They took us over because we are food for them, and they squeeze us mercilessly because we are their sustenance. Just as we rear chickens in chicken coops, the flyers rear us in human coops. Therefore, their food is always available to them.

In order to keep us obedient, meek, and weak, the flyers engaged themselves in a stupendous manoeuvre – stupendous, of course, from the point of view of a fighting strategist; a horrendous manoeuvre from the point of view of those who suffer it. They gave us their mind! The flyers give us their mind, which becomes our mind. Through the mind, which after all is their mind, the flyers inject into the lives of human beings whatever is convenient for them.

By playing on our self-reflection and self-concerns, the flyers create flares of awareness that they proceed to consume in a ruthless, predatory fashion.

They give us inane problems that force those flares of awareness to rise, and in this manner they feed on the energetic flares of our pseudo-concerns, which we perceive as the deep concerns of our daily lives.

The impulses from the alien mind come in the form of the internal dialogue, which creates the world, gives meaning to the world. It creates the world in terms of wants, worries, and complaints.

The flyers keep us alive so that they can feed on the energetic 'flares' of our pseudoconcerns – our worries and complaints. This is a constant process. Everything humans do is full of worries and complaints. Even desire is a kind of fretting.

The flyers have engineered our social environment in such a way that we are constantly shooting off waves of emotions, which are immediately absorbed.

There are countless individual parasites or 'flyers', as the old seers called them, but each human has several who visit him; each parasite is after a different kind, or 'flavour', of energy. Some are after sexual emotion, some want worry, some want rage, or love, or terror, and so on. It is all the same; emotion is what they feed on.

When a parasite visits a human, it settles onto him, engulfing him and sinking through him, as it forces its sustenance out of the human's body (energy sphere) by sounding thoughts through him, by way of the ego, that emotionally and physically stir up the energy sphere.

All humans are just food in this situation. Their deep concerns don't really matter. They are just born to be food, generation after generation.

We inherit the exchange with those beings almost like a genetic condition, and it feels natural to us. When someone is born, the mother offers it like food, without realising it, because her mind is also controlled. Starting from there, she devotes herself to install acceptable behaviour patterns; she tames the child, reduces its warring side, and transforms it into a meek sheep.

The energy body (the spirit, one's true self) is shooed away by the flyers shortly after birth, because they know that the physical body with the energy body is an unbeatable combination. The energy body can *see* and recognise the flyers, and can stop them from feeding.

What we have against us is not a simple predator. It is very smart and organised. It follows a methodical system to render us useless. Humans, the magical beings that they were created to be, are no longer magical. They're average pieces of meat. There are no more dreams for human beings but the dreams of an animal who is being raised to become a piece of meat: trite, conventional, imbecilic.

The only alternative left for humankind is discipline. Discipline is the only deterrent to the flyers.

All we can do is discipline ourselves to the point where they will not touch us.

Our advantage is that we are dispensable, there is a lot of food around! A position of total alertness, which is nothing but discipline, creates such conditions in our attention that we don't taste good any more to those beings. In that case, they turn away and leave us in peace.

By means of discipline, humans can break loose from the grip of the force that keeps them prisoners, and resume their journey of awareness. Humans become, then, warrior-travelers in the unknown.

6

We treat the process of becoming upset and fretting as the flyers demanding food. The impulses sent through the body, which stir it up to physically worry, or want sex, or become angry, and so on, are treated by us as simple demands for food, which we learn how to refuse by ignoring them.

The task is, basically, to ignore the flyers and their efforts, until they move on to others. Our advantage is that, at this time on earth, there are many billions of humans alive – their food supply is plentiful – so they can afford to write off the few who manage to escape.

7

We can't help anyone else to be free. There's nothing we can do to change the human situation.

We are realistic. We can only help ourselves.

8

The flyers work in teams, using all relationships between and amongst people. They get one person upset, in order to upset others. So, in fact, when one person offends another by his or her actions or words, this is a flyer strategy to increase energy bursts from as many people as possible. It has a knock-on effect and the food keeps being available.

One human with a parasite offends another human with a parasite; both are made to have a negative emotional response by the parasites sounding through the beings via their mind-egos. The mind-ego is the site of the flyer installation in the being. The entire human species is driven by the flyers through their minds-egos, and the whole point is to stir human beings up internally, physically, viscerally, emotionally, to produce the bursts of energy that are the flyers' food.

When someone is selfish or speaks or acts without empathy for your feelings, making you angry or sad or hurt or ashamed, or whatever, you are food and so are they.

'Family' is a flyer-construct designed to condition the egos to produce food. The young of any species learn to be like others of their kind, and in our case our kind is raised and lives to be food. Family teaches you how to be food, just like themselves. Humans were crushed and made food ages ago.

In fact, every human group of any description, including family, religion, ethnicity, gender, nation, culture, club, cult, school, house/flat, band, forum, gathering, party, workplace, meeting, date, army, etc, function only to produce food. Thoughts about the deep concerns of daily life stir up emotion viscerally, producing bursts of energy that the flyers can 'eat'.

Any group ritualises this process and with its rituals creates 'the social'. The social self is the flyer-self and the group-context/s it operates in, in flyer-level collusion with all other social selves.

Although various human pursuits may appear to be as different as they can be, e.g. war and shopping at a mall, or a concert and a courtroom, or an art gallery and a reality TV show, they are all the same. Everything is to produce food by provoking emotional responses. This is the meaning of our lives as ourselves. All our deep concerns are a lie. We, as our daily selves, are lies. We are all living a lie, the flyers' lie.

When we are facing a human, we are directly facing the flyers.

The innocent human is merely a sock puppet used strategically by the flyers. That is true of all humans.

One should always remember and be aware that this is the fact of the human situation.

So, we complete our perception of humans to include the flyers and their effect. This is the only realistic and accurate view of humans it is possible to have, under the circumstances.

Only when EVERY human interaction we have is realised to be direct interaction with the flyers will we have learned to keep that awareness sharp and ever-present.

That total, constant awareness, that total alertness, and the forbearance to ignore them forever, is the discipline that defeats the flyers.

## Warrior – reclaiming our ego space

1

### The ego space

Ego is pure function. The ego/ego-space is the means by which we, as aware beings, perceive the world.

The ego is not a person, but a space of conscious perception, a function, designed to be inhabited and used by awareness.

It is the environment for awareness, and that environment's nature depends on the nature of the mind – how it thinks, what it thinks. The flyer mind has hijacked our ego space.

The ego-space is part of the total self, so it is intrinsically part of oneself, but is not the awareness. It is simply the place where everything comes together perceptually and reflectively. It is the center of reality, and perception is centralised there, so it seems to be the central identity.

Awareness enmeshes with the ego. The ego is the focal point of the senses, thoughts, emotions, memories, all brought together in the personal identity, which manages its world through the deep concerns of daily life.

The ego is a functional part of the being that brings all conscious thought and perception to a focused point; it keeps everything organised and managed, all the concerns and situations of daily life. It is the overseer. The ego, as a natural function of the total being, reflects both the assemblage point as focal point of perception, and the *tonal* as a functional organisational force in the universe. It is how the being reflects and learns and remembers and knows. It is the decision-maker.

The ego is actually the focal point for *intent*; it's where commands are made, final decisions made. The ego and the assemblage point together are a beautifully functioning, precision instrument of awareness and perception in their natural state. This is the ego's true function and to reclaim that function is the implied goal of the way.

### **Warrior as ego-space environment**

The warrior is the replacement, within the mind-ego, of the flyer mind. The warrior, when used, allows the being to bypass the identification of the being with the flyer mind-ego-self.

The warrior becomes the new self, and produces a completely new experience of self and of the world.

The warrior is a sober, pitiless, silent, impersonal ego that faces everything with serenity.

The warrior is calm, collected, indifferent, detached from personal emotional content.

It is the proper clean tool for awareness, for power, for the spirit, to organise its world.

The new way of experiencing the world happens when the warrior becomes the focal point and central processor of awareness and perception. The ego as a function is where that happens. It is the 'space' or 'container' of perception, and it reflects on what is perceived, as a 'self'. The ego-environment is made of thoughts, which the ego-self brings to a focused single awareness. It is the mind, both conscious and unconscious, and there are two minds. One is you in truth, and one is the flyer mind.

The warrior as an ego-environment is only hospitable to our true deep self. It is inhospitable to the flyer mind, which is eventually expelled, or we can say that it chooses to leave. It cannot remain in that ego-environment.

The warrior is made to be inhabited by the spirit, but is inhospitable to the flyers.

The ego is refurbished with the warrior, which then dissolves the old ego-furbishings of the flyer mind.

The warrior is a dissolving force, dissolving the old ego-environment, dissolving thoughts, dissolving the personal self, dissolving deep concerns. It is irresistibly powerful, that is, the flyer mind-ego-self cannot resist and is dissolved.

The warrior has a residual self-awareness (non-self-reflective) which doesn't focus obsessively on itself. It doesn't care about or worry about or wallow in self-concerns and self-pity.

The warrior underlies and contains the long 'self' thought. A long, continuous, complex thought is all we, as social selves, are. That long thought is made, by the warrior, impeccable in all its aspects, and stripped of everything superfluous.

That push to impeccability, which has to be *intended*, is what invites the spirit back into the body.

The warrior is customised to the being, and the various weak aspects of the being are made impeccable, that is, energy-saving rather than energy-draining.

The warrior is in itself and by itself a perfect structure, which includes everything necessary on the path of knowledge. We should therefore embrace warrior thoroughly and unbiasedly.

The structure of the warrior molds the environment of the ego in opposition to the thoughts originating from the flyer mind, which have also molded the ego-environment for most of our life.

The warrior as ego-cleanser is specifically designed to rid the being of the flyer mind. Without the flyers running things, a clean ego is as if there is nothing there.

This is 'emptiness'. The ego is no longer a person. The warrior is the silent emptiness within.

The warrior is formless because it is an abstract construct. It reflects the boundless void. It is the perfect alignment with *intent*, with the ruthless boundless cosmos. This is the shapeless 'shape' of the new warrior-ego.

Because the warrior is nothing, it makes everything else into nothing too.

The warrior is also designed to stay with the assemblage point wherever it moves. It includes everything because it can go anywhere. Its overarching function is to get the best-case scenario, in abundance, out of every situation. It is so strong and abundant and capable that it has massive power. It's the antidote for the situation we're in. Warrior is the new strategic/tactical/impersonal ego-self.

The warrior is vast, has a vastness. It includes the immensity of the being's possibilities, and more besides. It includes other infinite worlds, the infinite *nagual*, and the infinite void. But its primary function of design is to clear the being of the flyer mind.



The warrior, at the bottom line, functions to silence the mind and close all energy drainage points; the energy normally used up in the deep concerns of daily life gets automatically rerouted to the assemblage point, freeing it and allowing it to move and refix at different locations.

The daily mind is the flyer's created thoughts, fed into the focal point of the ego, masquerading as the real self, a hijacking of the body and the awareness.

It supplants and suppresses the real mind, which is the clean ego acting as focal point for awareness, and the real self, the spirit, acting as the creator of thoughts, which are the 'flattening outs' of direct silent knowledge. There is no internal dialogue in our real mind, only direct knowing, *seeing*.

The warrior functions to suspend the old description of our self and the world until the flyer mind lifts off. Since everything of the description relates or is relational to the old personal self, suspending the old self is suspending the old description. Using and returning to the warrior is suspending the old self.

The warrior pulls our real mind, our deep self, into the ego to displace and disempower the flyer-ego's thoughts.

We can listen then, instead, to our real mind.

Our real mind is serenely sober and unemotional. It is centered and aware. It is here now. It sees through. It *knows* and has silent insights. It is an ocean of peace and tranquility.

### **Dropping into warrior**

Returning to the warrior is experienced as an internal 'dropping' into, like water under the force of gravity drops into its container, except that it is our internal energy.

When we return to self-awareness, as we do so many times during the day, we return to the warrior-ego – instead of to our 'normal' social self. This has to be *intended*.

When we return to warrior, the activation of all its attributes automatically happens.

Most profoundly, consciousness drops into total inner silence and serene sobriety.

The warrior is an ocean of silence and peace, and of harmony with what it perceives. This is what the being experiences when it returns to warrior.

The image of the drop is water surrendering to gravity to drop into its container, completely relaxed, still, and at rest, at peace.

In harmony with the world, like water harmoniously, humbly, contentedly takes the shape of its container.

It is silent; clear; relaxed; it has come to rest. It is contained and tranquil.

Warrior will instantly supply us with whatever we need for whatever we are facing.

It can because it includes everything and has a direct clean connection to silent knowledge and *intent*.

Merge with warrior, as you merged with your 'normal' self. Whatever residual wants or worries left over from your normal self are the points of energy drainage that need to be closed.

The 'someone' is an empty social construct. It serves many purposes, but it is only a function to make social life possible. The mind imagines, believes, that the ego is a real person, and then views the ego as a real person. Its description of itself becomes its view.

That description is, of course, imposed by the flyers. The warrior dissolves that idea, depersonalising the awareness. Part of the function of awareness is to reflect on itself, to be aware of itself and perceive itself. That is part of the function of the ego.

But it is not *someone*. It is not anybody. It just is.

When we return to warrior, we surrender the old self. We surrender the person we have been.

We surrender the personal self to its death, and let it rest in peace; we surrender our agency, our ownership, our very existence, as our normal self.

When the self is completely surrendered, the warrior is completely at peace. The body is relieved, and relaxes.

This aspect of surrender is hugely important and should not be overlooked. It is emphasised.

Doing this allows our true deep self to replace the old, flyer-created 'self'.

We experience being the spirit. We talk, act, see through our eyes, listen with our ears, touch with our hands, walk with our feet, as spirit.

It feels fantastic, like being unmasked. It feels right. Everything is imbued with peace and joy.

We do this by returning to and using the warrior and suspending the old 'normal' us. Then we let everything of us return to being spirit.

Harmony – drop into warrior

Suspend old self/old judgements by always returning to warrior

Drop into silence and serene sobriety

Contained.

Surrender the old self

Surrender concerns/judgements/agency/possessions/existence of old self

Silence, ocean of peace

Relax within, like water into its container

Water relaxed in its container

Serene peace

Total harmony with what is

Return of spirit, being spirit.

# Foundations

## **Foundations: restoring our being**

1. Regrowing the covering of awareness of the energy sphere
2. Closing the reproductive center and energising the core
3. Inner silence

### **1. Regrowing the covering of awareness of the energy sphere**

Our primary purpose is to grow back the covering of awareness of the energy sphere. The covering of the energy sphere is consumed by the flyers down to the feet, the very bottom of the energy sphere, drastically lessening awareness and lifespan.

Most human beings are only barely remaining alive. The flyers let us keep on living, but only just.

The bottom of the energy sphere is the center of self-awareness/self-reflection. Most humans are trapped in the personal self; the flyers do not allow regrowth past that level.

Our personal self is their prison for us. They keep us in it by consuming all awareness beyond it, keeping us trapped there. We are trapped in self-reflection.

So this is the all-important point of the way of harmonious flow – to restore the all-important covering of awareness around the energy sphere by allowing its regrowth to natural size, like a tree grows back to its natural size when pruning stops.

Everything in the progressive flow of the way is designed to facilitate the restoration of the covering of awareness, allowing it to grow up from/go beyond the personal self and up toward our totality of being.

Restoration of the energy sphere is the only thing that matters, because it is the only real existence we have. There is no solid body or personal self. They are the bottom of the energy sphere, where the covering of awareness has been consumed down to.

As the covering grows upward, great feats of awareness and perception become possible.

As awareness grows upward, the assemblage point is able to reach silent knowledge, bilocation, the freedom to *intend*. And we progressively learn to master our totality, our *intent* and *will*.

We unify our totality. We become spirit, or rather, our illusory personal self is transcended, and the being realises that it is and always has been spirit. Spirit is the being's authentic self.

Harmony –

We should always keep in mind that what we are **doing** is restoring our covering of awareness/escaping the prison of self-reflection, in order to get to the totality of our being and our true, authentic self, which is spirit.

## 2. Energising the core

The all-important number one requirement is to reseal the reproductive center of the energy sphere.

The entire lower abdomen is a container for the energy of *intent*, which naturally collects, or settles, there over time. Then sex opens the energy center and it drains away (is expelled).

Silence and deep inner serenity settles all the internal energy so that the energy of *intent* can settle into the entire lower abdomen more quickly. Eventually enough energy gathers around the core of our being that the assemblage point is moveable to a great degree.

It is this energy which is condensed, through dreaming, into the double.

So, we shift our awareness down into the lower abdomen and hold it there, in inner silence.

We *intend* that the reproductive energy center close up tight, and the energy contained to come to rest, accumulating naturally around our core.

The energy sphere then seems not to have a reproductive center, but is smooth, contiguous, and we forget about sex.

Harmony –

Our motivation to **do** this is to facilitate the regrowth of the covering of awareness.

Backreading –

These two, the regrowing of the covering of awareness, and the number one requirement, sealing the container and energising the core, are the beginning of the way of harmonious flow. They are the indispensable foundational aspects that set up all the rest.

The being that we are, our location in the body, is at the core of the abdomen, not the head.

So, we go to where we actually are. We shift our perceived location in the body, and from there, we use the head as a center for perception and the mind as command post. The head is like a periscope, the mind like a computer. We, as user, interface at surface consciousness, surface awareness, in the ego space.

We are a strange being. We are the fused fibres of awareness from each of our parents' energy spheres, fused by the life force, that same life force holding zillions of fibres around us together as a being. We are at the core of all that, our life force centered in our very core, radiating outward, pulling everything in to a bubble shape.

Our borrowed life force is *unbending intent*, and it is ours to use. With it, we can move and refix our assemblage point. All we have to do is learn to feel it and learn how to command it. Only unchangeable decisions can reach it, because it is a very sustained, decided thing. It is, after all, what is determinedly keeping us alive and together. It is very powerful.

So, we live from our core (we put our conscious awareness there, not in the head), and inhabit the ego as silent knowledge.

The core, where we are, is where the womb is in females. We center our awareness there. It is silent.

At all times, we are aware of the flyer mind, and the cage of the self. We no longer identify with them, and it can be strange to realise that we have a 'guest' – an intruder – in our ego space, pretending to BE us.

The flyer mind is a worm-like living thing that moves into the crown energy center at the top of our energy sphere; it sort of slowly 'wriggles' in a disgusting fashion, like a worm. This is the mind of the flyer, which they have extended beyond their forms and implanted into us.

That 'worm' is a conscious entity. It acts by itself. It controls the body, the ego space, everything. It keeps itself alive with its remote form, which consumes our covering of awareness. By its mental descriptions, it creates our very reality, our world view. It creates our social self. IT is the being in the head, not us.

All living beings reside at their core.

We can say that our core is our ego space too. We can go there and feel it as such, the self of the body, the head/mind/ego space dethroned into a functionality, with no real 'self' residing in it.

Knowing where we are, we want as much energy around us, which we can use, that we can get. So we naturally keep the reproductive center closed. The 'battery' we are charging is the accumulation of energy directly surrounding us (the core). We 'charge' it by allowing it to gather naturally over time, without any drainage. Sex is a massive drainage of that energy. The more energy that gathers, the more powerful the 'battery'. This is ultimately what enables us to withstand the realm of total freedom. If we don't have it, we perish in there.



We also naturally want to regain any energy lost, so we recapitulate our sexual identity and all its encounters, especially the sex that made children. With our recapitulation, we 'charge the battery with the past' and regain a huge amount.

All the energy we accumulate eventually becomes our *will*, and the double. As we do with the reproductive center, we keep our mortal gap shut tight, unless we are using our *will* in the form of elongated fibres, as we do in recapitulation. The width of the fibre or fibres of *will* is the extent we open our gap.

We stay healthy, stress-free, fit, strong. We do Tensegrity; we keep the body and the energy sphere in fine fettle. Our life force is strong, because we are looking after it.

### 3. Inner silence

The all-important meditation is inner silence. This is the key which unlocks all the doors.

Inner silence makes possible all the steps on the path, because without it we are left at the mercy of the flyer mind.

And the flyer mind has no mercy.

The daily mind all humans use is put into us by the flyers and is under their control. They think for us, and use this ability to absolutely control us emotionally and control us at the level of energy – manipulating and consuming our very awareness, the covering of awareness around the energy sphere.

Inner silence taxes the flyer mind so much that it leaves, freeing the assemblage point.

Harmony –

Inner silence frees the assemblage point, making possible all the smaller shifts and greater movements which are the true **actions** of the meditations. Those shifts into silent knowledge are what the path actually is.

Backreading –

There are two parts to each meditation: one, to sit, learn, memorise, imagine, and then experience the feeling of it; and two, to get up and go do it in the real world.

Each meditation has practical application in real life, and this is the true meditation; really, only the doing has any meaning; it's only **THERE** we can be impeccable.

In fact, we are only **doing** one thing at all times – and that is choosing impeccably and doing impeccably. The only important thing is that a warrior be impeccable, so that he or she can reach their totality of being. Impeccability is all we need. It encompasses every aspect and detail of the path.

## Structure

## **Structure: the four disciplines**

**The structure of the warrior – serenity, silence, sobriety, alertness**

### **One**

#### **Serenity**

##### **Meditation 1**

Inner state (release)

Total relaxation (body, internal energy) water relaxes into its container

Calm the whole first attention (body, mind, self)

Calm pace, no rush

Release all points of concern of the first attention (worries and wants)

Enjoy being alive; positivity, liking; at peace

Harmony – at peace with people and the world. At peace with self.

Release into peace.

## Meditation 2

Social flow (connecting with people)

*Mojo*. Positive self-view.

Confident yet humble (secure attitude).

Relaxed. At ease, calm, stable. At peace.

Contained.

Friendly. Accepting, liking, inclusive. Appreciates people.

Present. Connected, positively integrated with the group.

Harmony – support crewing.

Supportive, sharing, giving, assisting, and also receiving.

Reliable; trustworthy; a solid friend.

Self-acceptance. Self-liking.

### **Impeccable transactional flow in the social**

(Requires conscious meditations in the social field,  
including during transactions **and** when alone)

#### Meditation 3

Humbleness > empathy > ethicality > peace

Humbleness leads to empathy, which leads to ethicality.  
Ethicality means to let people live in peace.

Humbly, with empathy, respect peoples' boundaries, property, and private spaces.

Never ego-strike them in any way.

Harmony – leave people in peace, to have and be and do and think what they want.

Then we are at peace too.

#### Meditation 4

Best social outcomes using client-centered counselling skills in transactions

Avoid being in a 'telling' role; ask questions and listen instead.

Open the connection with, and listen to, the human being.

Harmonise your body language with theirs. Find things in common.

Harmony – release self-importance (self-centeredness) to harmonise with the social flow.

## **Basic ego-strike training**

The social is always a connection training exercise. We train using ego strikes.

### **Meditation 5**

Humbleness (unimportance) that soothes ego strikes, saving energy

The total absence of anger at others by refusing self-importance.

The total absence of worry about the self by accepting every fate.

The status of the social self is left undefended.

Harmony – relax into unimportance (and thereby into invulnerability to ego strikes).

## Meditation 6

Wait for ego strikes, and recognise them when they come in.

Take nothing personally.

Respond with kindness, generosity, and good humour.

## Meditation 7

Wait for ego strikes, and recognise them when they come in.

Release complaints and protest; start liking them.

Respond with opportunity-recognition, appreciation, and good humour.

Harmony – be secure enough to roll with the blows and flow with, into harmony.



## **Ego-strike training using petty tyrants**

### **Meditation 8**

Identify the petty tyrant(s) / the game being played.

Identify the game's payoff and antithesis.

Have fun applying gameplay strategy skills to deny the payoff.

We don't care what the result is; the point is to stop taking our self seriously.

We cease taking ego strikes seriously.

We have a laugh about them, while having fun applying gameplay strategy.

We deny the petty tyrant the payoff. We refuse to be goaded to engage.

Harmony – ungoadability; and joy at their attempts to goad (ego-strike) us.

By not caring what the result is, we are ungoadable.

## **Being, on the way to dying**

### Meditation 9

Dare to imagine being in the last moments of life

Clear view of the momentous moment of own death

Lighten the heart of its burdens  
(regrets, remorse, recriminations, resentments).

Prepare to die. Know it's coming.

At peace with own death. Make friends with it.

Love and appreciate being alive.

Harmony – the being is on the way to dying;

acceptance, poignancy, joy, peace;

Connection to our spirit self.

## Releasing the world

### Meditation 10

Fretting (the concerns and worries of daily life) is how the first attention (the attention of the *tonal*) hangs onto the world (keeps the assemblage point rigidly fixed).

Each concern, worry, is a 'gripping point' for the first attention.

The gripping points hold daily reality in place.

This is why the first attention focuses so deeply on its concerns. It will find anything to use as a gripping point.

Each gripping point uses up a lot of energy.

When worries and concerns are released, let go, that energy is freed, and automatically redeploys to the assemblage point, making shifts and new alignments possible.

Harmony – release all the gripping points manifesting as fretting  
(concern, worry, complaints, wanting).

Be at peace with all of them. Release into peace.

## Meditation 11

Start to face the unexpected (situations, changes, losses, difficulties, etc)  
with calm serenity.

Receive any jolts (from anything unexpected and challenging) calmly, serenely.

Be ready for the unexpected, as the now unfolds.

Life is amazing because the unexpected can happen at any moment.

Harmony – serene and calm.

Awe and wonder,  
for existence, life, being alive; for the incredible unfolding now.

## Meditation 12

Relax into unimportance; release all agency.

Let go of all control of the outside world;

Risk/enjoy just watching the world freely unfold.

Harmony – simply watch the world, the now, freely unfold, with awe and wonder.

**Two**  
**Silence**

Meditation 1

Inner silence (inner wordlessness, silent body)

Stillness and silence within

Living as silent body (feeling without words, at peace)

Relief from wanting and worrying; at peace

Harmony – the ocean of peace

### **Three**

#### **Sobriety**

##### Meditation 1

Deep gravitas; serene, deeply settled calm

Water relaxed in its container

Harmony – drop (internally) into deep physical gravitas and serene, deeply-settled calm

##### Meditation 2

Disdain for thinking about self

Absolute refusal to think about self  
(completely restricted involvement with self-image)  
and so,  
total absence of self-pity  
(completely nullified effect of force generated by self-image)

The place of no pity for self or other; fearlessness

Harmony – we simply snap out of feeling sorry for our self, or out of feeling terrified.

We practice this blatant uncaring and fearlessness as something fun, exhilarating,  
that we can master.

### Meditation 3

Complete blatant uncaring, unentanglement, freedom  
(total absence of emotional involvement).

Dispassionate detachment; no gripping points of concern or worry.

Contained, deep calm through absence of emotional involvement.

Harmony – unconcern unto profound relief.

We perceive from the point of view of the part of our being that doesn't care,  
and just enjoys.

Release reason; connect with deep silent knowledge;

intuit the huge dark lake of silent knowledge within.

### Meditation 4

Begin to experience self and world in sober awareness.

Begin to be present here and now in sober consciousness.

Begin to view choosing and doing as sober releasing (letting go)  
into serene, deeply-settled calm.

Harmony – increasingly living in sobriety.

Daily life as the making of consecutive sober choices  
which release our points of concern, freeing us into peace.

## Four

### Alertness

We are alert for chances to harmonise.  
We are constantly harmonising with unfolding opportunities, gifts from the spirit.

#### Meditation 1

We stay alert to the thoughts in us that are not us,  
coming from the parasite mind in us, selfishness, which we ignore.

#### Meditation 2

We stay alert for choices unfolding,  
which allow us to release gripping points, saving energy.

Harmony – 100% impeccable choices (release),  
and then 100% impeccable words and actions.

Practice 100% 'frictionless' (free of inner conflict) choosing and doing.

#### Meditation 3

We stay alert for incoming ego strikes.

The point is to stop taking the personal self seriously.

Harmony – ego strikes experienced as opportunities,  
optimised by appreciation, kindness, generosity, and good humour.

#### Meditation 4

We stay alert for communications from the spirit.

We notice omens, signs, directives; we intuit silent knowledge.

Harmony – alignment with the spirit's *intent*, in attitude and action.

Surrender to infinity, the Great Spirit, the mass of awareness/*intent*.



## **DETOX AND ADDICTION RECOVERY**

### **Lists**

#### **Benefits of recovery (going through detox)**

1. Healing of past trauma and depression.
2. Improved health and appearance, increased longevity.
3. Relief from the struggle. Peacefulness.
4. Improved financial situation.
5. More free time.
6. Increased empathy for people. Better social outcomes.

#### **Treatment**

1. Safe clean environment (get rid of all addiction-related items). Get serious.
2. Full detox list (clear goal). Interest extinction point. Mindset.
3. Benefits of recovery list (inspiration, motivation). Mindset.
4. Psychologically prepare for the hard part (the anguish of craving). Get serious.
5. Detox through all withdrawal effects (surrender to treatment). Get humble and strong.
6. Complete therapy (integrate rising primal pain). Resolve the cause(s). Release.
7. Reset identity (no longer a user, now support-crew). Release.
8. Exposure therapy (sober consciousness training in the field). Release.
9. Live in sober consciousness (new time-structuring). Release.

## **Withdrawal**

1. Craving! Coming in waves, of unpredictable magnitude and at unpredictable times. Dopamine crash. These are technically panic attacks.
2. Rationalisation/justification to use. Thinking about getting and using. Dopamine crash.
3. Social and existential negativity (complaining, self-pity, trait anger/fear, shame and self-condemnation). Depression.
4. Huge systemic tension (biological repression of rising primal pain). Depression.

We treat the experience of detox as being under supervised supportive professional treatment.

We resource ourself with support crew – M.D., counsellor, trauma therapist, sponsor, and process group; and, if possible, family and close friends whom we trust.

Detox is the beginning of our emergence from the cage of the social self.

## **Full detox**

Each recoveree identifies their own addictions, and makes their own list.

Below are examples of what might be included, and their antitheses (healing actions).

### **1. Social**

Conduct disorder (intrusion into personal spaces, domestic theft, taking without asking, using people).

Leave people in peace; irreproachable behaviour. Welcome the craving.

Being in a 'telling' role.

Client-centered counselling skills, listen and feed back.

Dependency relationships (supply – love/sex, financial, etc.).

Detach and discontinue.

Addiction relationships (supply – substances eg cannabis, alcohol, tobacco).

Detach and discontinue.

Telling anyone we are detoxing.

We keep it strictly to ourself, and so avoid setting up a new game cycle.

### **2. Financial**

Overspending.

We are frugal, stick to our budget, and amass wealth.

Incurring debt.

We don't borrow or get credit, and live within budget.

### 3. Substances

Tobacco

Detox and release.

Cannabis

Detox and release.

Alcohol

Detox and release.

Sugar

Detox and release.

Coffee

Detox and release.

Processed snack foods (chocolate, biscuits, etc.)

Detox and release.

Junk food (takeaways, etc.)

Detox and release.

### 4. Internet and media

Internet porn sites, searching, and masturbation (using women).

Avoid cannabis, detach and discontinue.

Internet media sites, searching, and downloading.

Welcome free time, detach and discontinue.

Harmony – interest extinction point

The key to real recovery is having no interest in using. Otherwise, we remain in the using mindset. That mindset is always in using mode.

## **The 12 steps, simplified and de-religionised**

1. Admit the problem and how unmanageable it is.
2. Understand that connection to our deep self can restore us to sanity.
3. Surrender to the recovery process.
4. Begin to determine the cause of your addiction by connecting to deep self, in order to prepare yourself for a life of sobriety.
5. Integrate what comes from that connection by sharing it with another human being.
6. Fully commit, with true willingness, to recovery.
7. Change of attitude to humbleness and selflessness.
8. Start creating healthy social relationships; begin to connect with others from deep self.
9. Change of attitude to empathy for others.
10. Change of attitude to habitual daily honest self-examination; constant monitoring of being triggered.
11. Change of attitude to habitually turning to our deep self instead of to addiction when triggered.
12. Use all the above steps selflessly, by being there for others who are in recovery. Reach out to your fellow addicts who are still suffering. Give selflessly and ask nothing in return.

## Releasing addictions

### Meditation 1

#### Release the internalised social self

What we are actually doing is nullifying the biggest hold the flyers have on us. This is the beginning of dropping the human form and regaining our totality of being.

It's all about releasing what we are clinging to; it's about releasing our very *desire* to cling.

The internalised social self is crap from the flyers. It is the flyers' mind in us.

Human beings are not to be feared. It is the flyers' mind in them (the internalised social self which behaves badly, then self-condemns) that is the problem.

Harmony –

We see through the internalised social self, to the human beings suffering it. And we do the same with ourself.

Viewed in this way, we are all very lovable. This is the innocence of self and others.

This is how we live, how we see ourself, and how we see others.

It is connected, supportive, liking, empathic.

Back reading –

The first thing to understand is that the flyers DO NOT want us to succeed in freeing ourselves.

Therefore, we have a real fight on our hands. At the point of abstention, the fight begins.

We win that fight by humbly surrendering, not to the flyers, but to treatment. We surrender to what we have to do to be free, and to DOING it. By DOING this, not just thinking about it, we release ourselves from the hold the flyers have on us.

The flyers try to win by making us suffer and want to die. They would rather kill us than let us go. That is the fight we face.

Every addict who has gone through detox and withdrawal knows what a torture it is. All we can do – and it is enough – is to surrender to the 'hosing off' process for as long as it takes.

We completely retool our life so that our response to life stressors is permanently changed. That rewiring takes time.

We have been traumatised. When we are in detox, our nerves wake up from sedation; and we find ourselves in our true state: traumatised, and wanting relief.

The flyers use this; they both create the trauma in us, and demand that it remain in us, unconscious. Then they play on it to get us upset.

Craving is part of the urgings of the flyers through us; we neither resist nor act on it.

When we accept it, we accept our true (traumatised) self, and then we can be healed.

Because the flyers rely on the implanted mind, it is inner silence, more than anything else, that enables us to succeed in our attempt (which must be relentless, implacable, absolutely persistent), because practicing inner silence, stopping the mind, takes away their ability to affect us from within.

## Meditation 2

Release addiction to the right-lateral shift of the assemblage point  
(into sensuality, anger; toxic state)

We begin to regain our totality of our being and master the assemblage point.

We start from being addicted to positions on the right edge of the human 'bandwidth' of the energy sphere.

Harmony –

If we are going to master the assemblage point, we necessarily have to be *NOT* addicted to any particular positions.

This freedom is the long-term goal of detox.

## Meditation 3

The child egostate is put into treatment

Separate the adult and child (egostates).

The child acts out in games, with covert ulterior motives.

It is short-sighted, emotional, impulsive.

The adult is game-free and straightforward. It is honest, clear, sober, practical, able.

We inhabit the adult egostate and put the impulsive child (egostate) into treatment.

We heal the child; the child is thus dissolved and integrated as silent knowledge.

Harmony –

The child surrenders its control, surrenders to treatment.

The adult is sober, and needs no treatment. It is in charge.

The child quits the struggle. This is felt as a huge relief. The struggle is over.

The struggle was the child's struggle, neurotic, symbolic; the struggle against connection and against process and healing.



## Meditation 4

### Basic treatment meditation

Admit that the biology (brain wiring) is totally in charge.

Total surrender to treatment.

Absolute disinterest in using.

Total acceptance of periodic horrible craving and emptiness.

Total acceptance of devastating trauma feelings connecting.

Release resistance to craving.

Welcome craving; sit in it, rather than getting and using.

Harmony –

Enjoy waves of craving (wanting to get and use).

We welcome the feeling. Sitting in it, forbearing it, is the discipline.

The main thing is to relax (unstress) through the process.

Release into peace.

It is lack of love in our life that is the cause of addiction.

When we feel craving, we are really feeling a historical lack of love in our life.

We open up and let that feeling connect, and feel the grief of it. This is the process.

## Meditation 5

### Treatment

Heralds of hidden pain – craving, anger, fear, shame.

It is a normal grief process. We connect, *feel*, have insight, feel sad, and weep; until, one day, we are bored with weeping. And we make our peace with our loss.

Harmony –

Anger, fear, and shame always herald a connection to primal feeling.

Instead of being triggered to use, we deliberately connect with our deep truth.

Feel fully, by FEELING, and then allow release into peace.

Backreading –

It isn't about 'detox now, use later', nor about 'never use again'. Neither is helpful. They just set us up for inner conflict and failure; both create a negative future. The present moment is what it's really about.

Addiction falls away by itself when the underlying cause(s) are opened up, connected to, felt, and integrated.

'Willpower' doesn't work. Process work DOES work. But until the mess inside is cleaned up, craving to use will remain, and relapse will probably happen. When the process work reaches a certain stage, craving and relapse lose their power and start to fade away.

We don't look past today, or even past right now, in treatment. We stay present, in our body, here and now.

However, we DO look to the past, the moments of trauma, the real cause(s) of depression/addiction.

## Meditation 6

### Emotional and impulse regulation

Admit to being immature and impulsive, and admit to acting out in games.

Admit to having anger and hostility when craving hits; admit to being an angry hostile child.

Admit to feeling secret fear and holding secret trauma within; admit to being a frightened, hurting child.

Admit to carrying a huge weight of shame about yourself.

Harmony –

Welcome the heralds of hidden pain – anger, fear, and shame.  
They are guides which lead us in, to our healing truth.

Remember that others are also afraid and ashamed, traumatised children too.  
So, as an adult, find the way,  
by thinking and planning (being thoughtful) before you speak or act,  
to do things – everything – with only kindness, gentleness, understanding, peacefulness.

This results in peace for all. That is, we have not disturbed the peace of any.

Back reading – toxic anger

*Trait anger* means hostility. But underneath trait anger is great vulnerability.  
Addicts are very frightened people. Trait anger is actually fear of people, fear of the world, fear of death. Trait anger covers *fear*.

Fear is the first feeling to connect when pain, traumatic memories, are rising from the unconscious. That fear heralds pain about to connect.

We become humble.

If rage strikes us, we simplify down to just breathing, being in our body, and being present here and now.

If we need to, we can use a technique designed to manage panic attacks: pick an object, and describe it out loud, in detail. This breaks the fixation on the object of our anger.

#### Back reading – toxic shame

After anger manifests in detox (a consequence of giving up on people), we can discover it's really fear, of people and the world, which are too much for a traumatised child.

But, closer to feelings is shame; the self-sabotaging weight of shame, which is self-condemnation (a function of the internalised social self). This can be very socially destructive; it can even kill.

Shame, like trait anger, is an indicator of PTSD.

Shame of self makes us talk and act in a shame-full way. This is extremely socially destructive to us because it alienates people. Also, bullies are attracted to this vulnerability, and target that person.

We create more shame by our words and actions, by our acting-out, retraumatising ourselves.

When we reach shame, we are only a step away from healing. We can go from shame straight to grief, shock, pain, loss; to those connect-able feelings and memories.

## Meditation 7

Extraction of awareness from identity of 'user' (impulsive, addicted child)

Clearly separate the two sides (deep self and surface self), and the blockage between them (the child, which is the internalised social self).

Release the internalised social self  
(the condemned, impulsive, using child; and the condemning external social).

Claim the adult as the surface self (sober, thoughtful, measured, game-free; stable, honest).

Harmony –

Release 'child-user' identity.

Release people from being used (played in games, such as 'Addiction').

Support-crew for others, as adult.

Backreading –

Our two sides need to be clearly perceived. Our deep side is naturally connected to our surface side. But that connection has been blocked. That blockage-site needs healing; it is the unconscious traumatised developmentally-arrested child, which manifests in the surface side as the acting-out, addicted, impulsive child. We live as that child, in the flimsy surface side, without knowing it.

When the child is healed, it is gone, integrated with the deep powerful side. We then live as that deep side, and it manifests in the surface side as the adult. This is sobriety.

To begin, we access the adult, make the choice as the adult, to put the child – the blockage between the surface and the deep – into treatment, so that it heals. By integrating, it becomes nothing, and then there is a direct connection between the surface and the deep.

## Meditation 8

### Extraction of awareness from the game of 'Addiction'

Unentangle from, and distance your awareness from, the internalised social self.

Addiction is a game, because it is a setup that transfers blame. That game is set up early in life, by way of trauma. So, the 'payoff' of self-condemnation has no credibility.

We can release the internalised social self and its condemnation of itself, into peace.

Harmony –

Support-crewing for self. Release self-condemnation.

Release the internalised social self. Connect to deep self.

Back reading –

When we stop buying into its message that we are bad and to be condemned, we can emerge out of shame and self-loathing, and consequent selfishness and transgression, into true support-crewing with self and others.

We rejoin the human species, then, because we then know that we are all in the same boat, and we feel for humanity, and indeed all life.

We take all steps to raise our level, our vibration; we 'get our chi flowing right'.  
We pull ourself together and do what we have to do to create a great life.

We do it by leaving behind the part of ourself that is beyond repair (the internalised social self); and we access the part of us that enhances our life (our deep self).

We are actually getting rid of the flyer mind and its effects, and we unify our true totality as our authentic self.

## Meditation 9

### Ego-strike training using detox

The game of 'Addict/Alcoholic' is based on ego strike.

Ego strikes push our buttons, causing craving (they trigger us; they 'give us a reason' to get and use).

Craving has driven us to conduct unbecoming. We have hurt others and ourself. We have been selfishly using people, and then feeling shame, dread, and self-condemnation.

We admit that we haven't been so wonderful to others or to ourself. The ego gets humble.

We don't rationalise our conduct disorder, which hurts others and retraumatises us. Instead, we see that we are only using ego-strike again to rationalise/justify conduct disorder and using.

Harmony –

Whatever triggers craving helps us to access unconscious traumatic feelings and memories, so we can process them.

Back reading –

Because we are traumatised and depressed, our existential position is always a depressive one; that is, we live in a constant state of ego-strike.

This is an entrenched state. It packs a huge punch when any small ego-strike comes in and activates it. Our unconscious, disconnected, unprocessed past ego strikes, all cumulative, result in a huge overload of our unconscious psyche. It causes depression.

It was done to us, and now we keep doing it, to ourself and to others. We are slowly coming out of depression and consequent acting-out, games, and addiction.

It is a major healing, and we keep it simple, gentle, and stress-free.

## Meditation 10

### Ego-strike training using detox

'Addict' is a cycle; instead of remaining in it, we see through it and raise our level.

#### **Moves of the game (cyclic flow of game)**

1. Ego is struck (insecurity/trauma buttons pushed, triggering the child)
2. Poor me (depressive state; rising painful feelings and memories)
3. Fuck them (internal social disengagement) *trait anger*
4. I want to use (escape from the internalised social self) *craving*
5. Conduct disorder justification (antisocial mindset) *craving*
6. Whatever it takes (antisocial mindset) *anticipatory dopamine release*
7. Use a person for supply, either overtly (buy it) or covertly (steal it) (antisocial behaviour) *anticipatory dopamine release*
8. Use (hypnotic ritual state; forgetting of social self) *large dopamine release*
9. The high wears off (coming down/remembering social self) *internal social reintegration*
10. What did I do (social anxiety from antisocial behaviour) *shame and dread*
11. I condemn myself (internalised external condemnation of self) ***true payoff of game***
12. I publicly swear off (restoration of social ego) *sets up new game*
13. Period of abstinence (pressure to use builds up) *end of cycle, leads to new cycle*

Cycle repeats.



Back reading –

Addiction involves both decision and action, and both become habits, done without thinking. Both are done at an unconscious level. We reach for our addiction and use, automatically. It is a torture to intervene in and halt that process, because we are changing unconscious brain 'wiring' (neuronal pathways).

The point is that addiction rituals (choices/actions) are unconscious and deeply ingrained. So, we bring everything to conscious awareness and take responsibility for our choosing and doing. Once that is happening, all we need is an attitude of ruthless bloody-minded determination to get through it. All we have to do is hang in there for as long as it takes. If we can do that, time will do the rest.

We let it go and get over it. No different to a divorce or breakup. No contact, and let those feelings slowly fall away. Take the pain. Look forward to autonomy (liberation).

## **Addiction exists because the cage of the social self is unbearable**

### ***Sedation as insulation from the world***

The womb, figuratively speaking, is where addicts are, without their knowing it. Addiction insulates and removes from the world. It sedates into a dream state. This is the state of the child in the womb. So, emergence from addiction is emergence into the world.

It is emergence into the social self and the social world, which is highly traumatic. We are born, and live, to be slaves, farmed animals, constantly traumatised by the flyers as part of the process. So it is not an appealing world into which we initially emerge; but this is only a stage. The internalised social self is what the addict is escaping from. It is the case of too much trauma; the caged rat needs to escape the cage any way it can. So, the addict in detox emerges into the cage.

Our cage/boundary is our internalised social self. It is the flyer mind and the blockage it creates in us. This is what we are really emerging from. From addiction we emerge into the internalised social self and the daily social world; and then we keep emerging, and escape the cage of the social self.

### ***Being triggered to crave***

The cage of self uses the 'haven position', an assemblage point position on the right or left edge of the human 'bandwidth' in the energy sphere.

The addict's assemblage point is always hovering around that area, seeking to get back there. The further away from that haven, the worse he feels, because the less sedated he is. The worse the addiction, the greater his anguish. That haven is his shield, buffering and cushioning him from people and the world of the *tonal*.

The flyer mind triggers the nearly irresistible pull to the haven position. We experience it as craving. Wanting to use.

The flyer mind uses mental descriptions and imagery to trigger the responses it says are to be triggered. It thinks-for-us that the response *is* triggered, and agrees with itself. Then it imposes a powerful stream of thought designed to both elicit a visceral response, and fixate our attention on the rituals of addiction, to shift the assemblage point to the haven position.

Under its influence, we stir our internal emanations to their maximum; then our energy is drained and consumed.

### ***Addiction sedation***

Addicts live an insulated life, as though returned to the womb, as a child who has refused the world, refused people, refused pain. Refused existence as the social self. Given up on others and on self.

That inner child takes refuge in a dream state, found somewhere on the right lateral edge of the human bandwidth. Then it is sedated, with the contentment of a child in the womb. This is the result of a huge dumping of dopamine, with anticipatory dopamine and craving acting as the driving force to get there.

That self takes refuge in that dreaming position, which is very close to the waking daily world, but still a waking dream, a strange state of waking sleep to avoid facing self, people, and the world, to avoid the fact of being born. Avoidance of the world of the *tonal*.

### ***Detox attitude***

Detox is the first big challenge, for an addict. Although all the information seems to indicate a torturous anguish lasting a long time, it all depends on our attitude, on how we approach it and engage with it.

We engage with positivity and confidence, and with great relief at our liberation from all that franticness and poverty and neurotic acting-out. With that positive attitude alone, we can succeed perfectly well.

And we just get on with living our life, in a much more functional, sane, peaceful way. We pass through detox impeccably by staying relentlessly positive about the experience. It is the best thing we can do for our *tonal*. We focus on the body's relief and feeling of peace, not on the 'cravings' (lies) of the flyer-self.

We ignore those, and in this way we can stick it to the flyers. That, too, is very enjoyable. While the flyer mind is in us, we can feel and hear it going hungry and becoming bewildered. We give it nothing. We are happy.

And one fine day, the flyer leaves our being. It leaves because we have been relentless, patient, forbearing. We have not stopped being positive and haven't forgotten that we are not the flyer-mind-self. We put that flyer-self through the mill until it can't stand it any more and leaves.

## **Conclusion of the four disciplines**

### **The deep self (reconnecting to our totality and entering impeccability)**

#### **Meditation 1**

Clearing the connection between the deep and the surface self  
by getting rid of the flyer mind/internalised social self/traumatised child

Our two sides need to be clearly understood. The deep side is, in our natural state, connected to the surface side. Our natural state is a direct connected flow between the deep and the surface, with the deep manifesting as the surface self.

But the flow from the deep self to the surface self has been blocked at an unconscious level. The flyers create that blockage, separating/isolating the surface from the true deep self. The blockage acts as a substitute 'self', hijacking the surface self away from the true deep self.

The blockage is the internalised social self, which manifests as the unconscious traumatised (hence developmentally arrested) child, which in turn manifests in the surface self as the neurotic, impulsive, addicted child. We live as that child, in the flimsy surface side, without knowing it. It happens at an unconscious level.

This is an effect of the flyer mind in everyone. The flyer mind is the both the external encumbering thoughts of other people; and it is the internal child who buys in to all that. The child is the aggregate construct of other peoples' thoughts (which are the flyer mind), an external description of self that is internalised and which manifests as the child. Its development is arrested at the time of trauma.

This is the internalised social self. It is nothing more than a trauma-created blockage. Free from that blockage, the natural flow is restored. The deep self flows through and manifests as a more powerful, yet far less intrusive, surface self.

Through the healing process, the child becomes nothing, dissolving the blockage. Then there is a direct connected flow between the deep and the surface.

Harmony –

We discover our authentic self by clearing the blockage and restoring the flow between the deep and surface self.

## Meditation 2

### Warrior is our authentic self

Warrior is the manifestation of our natural totality of being: the deep and surface self.

The deep side is silent knowledge, *seeing*, *intent* and *will*. It is the spirit.

As the child heals, it dissolves; its feelings integrate with the deep powerful side. We then live as that deep side, which manifests in the surface side as the adult.

We give it the structure of sober disciplined warrior to inhabit, in the surface side.

By aligning with the structure of warrior, we align with our deep self, our spirit.  
The structure of warrior is made of the four disciplines.

We choose to align. Sobriety is a choice we make. When we go all the way with that choice and reach sobriety, we can look with our spirit's eyes and feel its feelings. **We are** the spirit. We, spirit, are powerful, silent, fearless, disdainful of self-reflection. We, spirit, are aware of everything; and we are serene. We don't care. We have no concerns. We, spirit, just enjoy.

The deep self is fearless. Fear originates in the flyer mind; IT is 'who' is afraid, or pretending to be afraid, not us.

To the deep self, nothing matters. So, to align with it, we have to pull it together so that nothing matters – not the social; not the personal. We want freedom from the prison of self-reflection, and all its petty concerns.

Harmony –

Deep self manifests as surface self;  
surface self aligns with deep self by aligning with warrior;  
deep self takes refuge in the structure of warrior.

Our natural totality of deep and surface is unified as our authentic natural self in warrior.  
That totality continues to unfold, be revealed, be discovered. We are boundless.

### Meditation 3

#### Going into the state of impeccability

We have to go to a specific state, that's achievable, called impeccability, once we have some mastery of the meditations and principles of the practice.

We go into the state of impeccability, where all our choices are impeccable and where every action is the impeccable action.

Harmony –

Impeccability is complete alignment with the structure of warrior.

Impeccability is the totality of application of the principles of the *way of harmonious flow* in our life, an internal unity of deep and surface self expressed in every choice and action.

It is easy and fun to do.

## Meditation 4

### Taking the totality of others into account in social transactions

As we have a natural totality, so do other people. All beings, in fact everything, has a deep and a surface side. We take the totality of people and their situation into account in social transactions.

We are aware of the flyers and the flyer mind in everyone, manifesting as the internalised social selfs, their prison for us.

We are aware of everyone's internalised social self, and how those blockages manifest as neurotic-child surface selfs.

We are aware that peoples' concerns and dramas are nonsense, imposed on us by the flyers to create inner turmoil in us, and we are aware of their consuming everyone's covering of awareness.

Our selfs, and the whole of the human social, is created by them, for them, to control and consume us.

The social doesn't matter. Not what people think or say about us, or do to us, or to each other. Their lives are lived in the flimsy surface side, as hurt children. Their lives are run by the parasitic flyers.

We are neither involved nor interested in it. Their lives go on but none of it is real to us, not 'real' the way they think their lives and selfs are real.

Their totality is real, but they think that they are the blockage, the internalised social self.

Harmony –

We are with the totalities of their beings, their authentic selfs, which are unknown to them.

## Meditation 5

### Flowing with the social self in the social world

We can't be emotionally dependent on people, and have to learn how not to be. Otherwise, we get emotionally entangled, and insecure, clinging and avoiding.

We unentangle by realising that the people we meet are not real.

The internalised social self is not real. The 'people', the self that we think we are, are not real.

The totality of the human being has had this 'self' imposed on it by the flyer mind, and by their consuming of our covering of awareness down to the center of self-reflection at the bottom of our energy sphere.

All we beings are doing is reflecting on an image we believe is ourselves, but which is actually a description imposed on us by the flyer mind, in conjunction with everyone else's flyer mind.

The aggregate of the external is internalised by each being as their image of self. This is the internalised social self (the traumatised child, manifesting in the surface self as the neurotic child; the blockage).

The social self and the social world are not real, but are a creation of inorganic beings, and which function as a prison and factory farm; they are how we are enslaved. But people **believe** in those self-images; they believe in the world they live in, even though it all only serves as a blockage to their deep self.

We, rather than buying in to all that, instead see through it all, and detach into autonomy; yet, appreciating that the self-image and the social world are all people have access to (or believe in), we flow with the totality of each human being by flowing with their social self.

Harmony –

Our goal is to be free, sober, stable, secure, unentangled, autonomous.

We have no ulterior motives of dependency or using, so we can flow freely with the social self, to good social outcomes.



## Meditation 6

### Being with the deep self in the deep world

We are right there with human beings. We are part of our species. But we no longer believe in their reality as 'people', as 'selves'.

Instead, we find, and relate with, the deep self of the being – the real human being underneath all that.

That human being is suffering the effects of the parasitic flyers. There, we are all in the same boat. We are one in kind and in situation.

We don't want to add to their burden, their pain, their suffering.

We don't have to feel sorry for them, because their deep self doesn't care; but we have empathy for their plight.

We can love them as human beings, as beings divided from their own spirit.

They are, at their deepest self, silent knowledge, spirit, part of the Great Spirit, as are we all.

Harmony –

We support-crew, and do what we can;

and we release all of the social, into peace.

Liberation from the cage of self

## **Liberation from the cage of self**

### **Compact**

1. Social self is the prison, warrior is the escape
  2. About the cage of self
  3. Our identification with the cage of self
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### **Expanded**

#### **1. Social self is the prison, warrior is the escape**

Our social self exists as a limitation, the limitation of the height of our covering of awareness, which has been truncated, eaten, down to the bottom inch of the energy sphere, the area of self-reflection, where we are effectively imprisoned by the flyers.

Warrior is the escape. It clears out the ego space, clears out the mind, clears out the body. It frees the being from the cage of the social self. It frees the being from the flyer mind. It dissolves the blockage-self. It allows the covering of awareness to regrow.

## 2. About the cage of self

The production process uses identification with the cage and urgings from the implanted flyer mind to force the beings to traumatise (ego-strike) each other when interacting, creating bursts of energy from emotions, and flares from the covering of awareness, from the eaten-down top, like a forced growth, which is immediately consumed.

That is, the cage of the self works as a production device by traumatising (ego-striking) the being, by forcing its identification with the internalised social self, agitating the being internally, which produces new growth on the top edge of the inch-high covering of awareness at the bottom of the energy sphere.

That forced growth, and those bursts of emotion-energy, are what we are producing and is what is consumed. The production floor is also the feeding ground.

Nothing of what people care about matters. Nothing they do matters. The daily social world is simply a big factory farm production floor. What happens on it apart from production is of no consequence.

Nothing that happens matters, because things matter only to the cage. Things 'mattering' is precisely how the cage works. Our deep self doesn't care and just enjoys, because to it all things are equal, unimportant. At the position of sobriety, pity disappears. Without the description of the mind, things just are. No emotional response is required. The cage works via emotions. It pretends to care, to be upset. It pretends to *be us*. And we end up feeling concerned, upset. So, we admit that we don't care at all. We can step back and observe the cage pretending to care, pretending that things matter, pretending to be upset. It's all a lie.

Everything is designed to enhance production, so everything is filtered through the cage of the self, interpreted by the cage of the self as ego-strike, and administered by the cage of the self as trauma, to agitate the being internally, viscerally.

The cages are fluidly linked, and have effect on each other. Each cage is also a device to create ego strikes in others through transactions – words, actions; games, tyranny, tragedy, betrayal; violence, abuse, transgression.

In having social friendships and enmities, we either stroke each other's cages or strike them, traumatise them. In this way we keep ourselves trapped in either self-importance or self-pity. Really, they are the same thing, the cage of self-reflection, summed up as 'poor me'.

The combination of the cage one is in, and the effect of the cages of others on our cage, maximises production.

The whole earth is like this. This has been the situation for tens of thousands of years.

The cages of the self are what they are. They are designed to function as they do. The whole world of people, the social, the world of the cages, is a poignant phenomenon, yet we view it and all its effects on the planet as well as on humanity, with complete acceptance that this is the way it is right now.

We flow harmoniously, are never in conflict, because we don't fight any of it. It will have its way; it all has a function, and it *will* function and have its effect.

We cease caring about any cage. No social self matters. Nothing they think, say, or do matters. Nothing of the social matters. Its only purpose is production.

Our job as free beings is to be unbiased witnesses. Our job is NOT to try to change it. That attempt is folly. We understand and accept that humanity was crushed millennia ago.

### **3. Our identification with the cage of self**

The flyer mind forces the being's identification with the cage of self, by fixating our attention on the self-image and enmeshing us with it.

The self-image is a trap which imprisons. It fixates our attention. It draws us in and then subsumes us completely.

We were taught to fixate on the self-image (self-description/*intended* self-view) by holding a long complex thought as a continuity of something real, as though we were thinking about something with an existence other than a continuity of thoughts in the mind.

We believe the self image is our reflection, not our creation. But the truth is the opposite. The particular mindset is 'belief' and our total fixation on an idea, nothing more.

We do what we have to to *intend* that idea into life, but really we are just maintaining our cage. We are bonded intimately with our cage through our belief that we are it, that it is us.

#### **4. The self-image is a superfluous overlay**

Aspects of the self-image include:

The traumatised child, the neurotic addicted self-centric daily self, and its games

The sexual identity, usually also neurotic/addict, and its games

The external self (other peoples' view of us, and our image in mirrors; we internalise both)

The internalised social self (the aggregate of others' views of us; self-condemnation/self-importance/self-pity)

The memories of a life lived as that image; our (the cage's) 'personal history'

Our belief in being that image, belief that we as it are our real and true self.

Its (the flyer mind's) demands, its wants and worries, its dramas and sufferings, pretending to care. The flyer mind says it cares, and agrees with itself. But that is a lie. The whole thing is a lie.

We may have a 'selfness', a presentness and self-acknowledgement, even the power to reflect and consider, and to invent, to innovate, to understand. However, the self-image we are fixated on and believe to be real is superfluous to these. We may be reflective beings in the *tonal*, but we are not 'Bob' or 'Jane'.

#### **Aspects of the self-image – the sexual identity**

The sexual identity is part of the cage of self. The flyers use it to drain us.

Our sexual identity is a huge aspect of the mirror of self-reflection, the self-image.

We see through it. When we perceive the opposite sex, their triggering aspects are purely reproductive (the rest, social sexuality, is overlaid as part of the description, and is superfluous). We release into uncaring, and suddenly their form is functional, and we can see the social sexual as a great stirring mechanism, keeping humanity drained at the core, as well as eaten down. All of those cues, triggers, shapes, loaded with emotion and highly symbolic, everything, becomes apparent as what it is, and we are liberated from its effect.

Like the sexual overlay, we do the same with the flyer mind itself, the source of all this crap. We view the flyer mind as a thought stream overlaid onto silence, that pretends to be our self.

We do that with the entire self-image the flyer mind describes. It is an image which fixates each of us, but it is a superfluous overlay, part of the powerful trick!

It is overlaid onto ourself and everyone we meet, and is reinforced (and described) by the media – movies, tv, art, fashion, photography, porn. It hides what we really are, which is something quite beautiful and noble, but in a different, more poignant, deeper way. Not the 'using' way. It is more awe at our existence, and at our continuation, and at our situation.

We find out what it is like to see through the entire overlay (flyer mind pretending to be self, and self-image created by the flyer mind, with its emotional content of self-importance, self-pity, anger, fear, shame, 'othering', the state of belief in that 'self', the trauma to that 'self', which pretends to suffer because of it; wanting and worry, its concerns and fretting). All of that becomes apparent as the overlay it is, and then we can view our own being as not that; at that point, we are discovering what we really are.

Harmony –

We perceive the social sexual overlaid onto the beings.

We see through it to pure reproductive functionality; we can then see the superfluous overlay clearly.

## **5. Emergence from the cage of self**

### **Extrication of awareness (attention) from the self-image**

It is a cunning device, and it takes a lot to extricate our being from it. It takes not wanting to be it any more, letting go of our identification with it and REFUSING IT. For good.

The self-image is powerful, so we don't look at it or reflect on it. It is a trap.

\*We remain the spirit-being at the core of the body, at peace, using warrior as our ego-space.

\*In the daily world, the body is the mobile unit of awareness in the *tonal*, where nothing is of any concern.

These are our inner and outer state. They both occur in the daily world and complement each other.

At first, we drop into that state in meditation, then more and more frequently, then we accept it as our permanent state.

### **Releasing our past self and life (not being the cage-self any more)**

We don't want to be trapped by our past. We don't even want to acknowledge it any more. Our life is different now. Our world is so different now. We are not the same. We don't even like the person we were!

To be that self was a lot of aggravation and pain. It was to be a broken child, trapped in that self-image, trapped in who we believed we were, doing all the things we used to do, saying all the things we used to say. Thinking all the things we used to think, and indulging in all the emotions we used to indulge in.

Making all the choices we used to make; our life as that self, that we lived for so long.

To live it was to live in a constant state of drainage. It was a life without power, frantic with the rituals and cravings and games of addiction.



## Recovery to our natural state

There is an easy way to restore our sanity from the franticness of wanting to stay in the 'haven' (sedated) assemblage point position. That way is the *way of harmonious flow*.

We change to spirit, deep self, taking refuge in warrior, from 'being' the flyer mind pretending to be the self, taking refuge on a position on the edge of the human bandwidth. It is the difference between self-condemnation and a strong, free, fluid, wise, positive, powerful *tonal*. But because it is such a complete and drastic change of being, we have to really want it and be determined and decided. We simply get used to being something entirely new. It is like transforming into a different life form, becoming an entirely different kind of being.

Indeed, that is true. Yet we are then more naturally our human being-self; we are then restored from the unnatural state imposed on us by the flyers. They have affected us so much that our natural self seems like a weird, unknown being, and restoring our natural condition seems like transforming into a weird, unknown being.

But we have always been so; it's just that the flyer mind tricked us into thinking we were something else.

At this point we can understand the magnitude of the impact the flyers have had on human beings.

We accept the magnitude of our required change and embrace it from our deep self.

We are basically stripped of who and what we thought we were. This is the 'hosing off of shit'. The cage of the self is opened, and we exit it, leaving its aspects and effects (important/poor 'Bob') behind.

It seems shocking. However, we end up in a peaceful state. It ends up feeling natural and good.

Harmony –

The warrior ego-space expells the flyer mind. The deep self takes its rightful place, inhabiting the warrior ego-space.

It inhabits the whole body. The whole body becomes the ego-space, instead of just the head (mind/visual space).

## 6. Making our stand through our choices to recover our natural state

Totality (deep and surface self) in harmony of choosing/doing.

Any inner conflict is originating from something not part of our totality.

Access deep self/silent knowledge/wisdom to clearly see all challenges at a glance. They all show up as if neon-lit. Everything becomes obvious, is revealed, as though illuminated; and it is a pleasure to see it all so clearly.

Harmony – The deep self in its rightful place, inhabiting the warrior ego-space, exercises **its** agency.

Start by being aware of all the choices that you face, and what choice is made each time, by what (spirit? or cage?).

That is, which are we, as pure awareness and *intent*, giving our agency to? Which are we identifying as? What is our perspective of the cage?

Are we connected to silent knowledge as the body, or wanting and worrying as the flyer self?

Then, we can start to give some choices, some agency, to the spirit. We feel and know the right thing to do, and **do** it.

In this way we can practice acquiescing to the agency of the spirit and flowing with its *intent*, as its vessel. We can practice feeling silent knowledge in silence and sobriety, until eventually, we **are** the spirit.

By doing this, we are making our stand against the flyers, to be what we really are. Fuck the cage of self!

## **Making impeccable choices**

When we are making impeccable choices, what we are actually doing is choosing between what the flyer mind wants us to say or do (indulging in emotion, causing pain to self and others, pursuing our addictions, being utterly selfish) and what we KNOW is the right thing to say or do. We ALREADY KNOW, very well, what all the impeccable choices are. We just don't want to make them.

That is the pressure of the flyer mind, the cage of self, and our belief that we are it, our total identification with it.

The 'right thing' is not morality, but it is to be ethical and kind; yet without becoming entangled in caring. It is to be kind, yet not pitying. Most of all, it is to relax and release into peace, the silent ocean of peace, to save energy.

It is to do what we have to do to get rid of the flyer mind, free the assemblage point, charge the battery (amass energy at our core), and grow back the covering of awareness.

We KNOW the right thing when we are deep self inhabiting warrior-ego. Then we are at full capacity, and can reach full functionality (our totality of being). We are silent, in sobriety, feeling silent knowledge.

## **Backreading – Making our stand through our impeccable choices**

It is amazing to recognise a chance to make an impeccable choice and to feel we *can* make it. To appreciate it enough to go through with it, all the way.

We only choose what helps us to progress – we choose to keep the battery charging; choose to be liberated from addiction, choose whatever way we KNOW ALREADY the spirit wants us to choose. Only the flyer mind is in conflict. The body has no wants or worries. The 'awful' choice set before us is set by the spirit itself. It is our 'cubic centimeter of chance'. Our life has to be tight in order to recognise and grab our chance, our bit of luck, before it vanishes. We have to quickly choose, with finality.

Everything we need is found in the *way of harmonious flow*. We learn it, then apply it as required. There is a clear harmonious flow for every choice encountered. We don't even have to think about it; we know it already, and just do it. It's when we start thinking about it that the conflict and problems start.

We choose as a matter of strategic policy, staying within the tight frame of DOING WHAT WE ALREADY KNOW WE SHOULD DO. Right here is where we make a stand for our freedom. If we don't make that stand, we haven't understood our situation, and are still identifying as the cage-self. We keep a new, more distant perspective of the cages of self, and let our spirit, our true self, choose for us (instead of the cage choosing for us).

Our stand should be that we back our spirit to the hilt, all the way. We make that stand by making a stand for the choice at hand, only accepting the right thing to do, and refusing the demands of the cage.

The first, overarching choice is that we will keep making our stand in our choices. In effect, we choose to give all agency to the spirit, and to become its vessel, thus defeating the flyers. Let the cage bitch and moan. It is a joke to us. We know it only pretends to care. If it is worried, good. Fuck it and the slug it rode in on.

If we keep doing this (making our stand becomes our new time structure), we end up powerful, free, authentic, joyful, at peace.

Once chosen, nothing is easier or more fun. It's such a relief! So, we really do have to make our stand against the cage of the self. We harmoniously defeat it. Our impeccable choices we keep making are our flow to freedom from the cage.

This is the only way to get the flyer out of our being and achieve sobriety and silence. It has to be a very committed thing, all the way, never in need of revision. We keep that fresh by keeping our new perspective of the cages of self fresh.

Once it is done, we enter the ocean of peace and freedom and power. BUT NOT UNTIL.

Then, the spirit has taken its place in warrior. The flyer cannot remain in warrior, and leaves.

Backreading – Our stand is for liberation from the cage of self

We are escaping the prison created for us by the flyers.

We make an extraordinary daily payment in order to proceed: our life as a man or woman in the daily world. Our life as our self, as we have experienced ourself all our life.

That requires the sacrifice of the part of us that doesn't want to be sober and silent.

In any choice we attempt to make, the foreign entity, the flyer mind, is the only thing generating conflict and difficulty.

The flyer mind is not part of us. It has inhabited us, is independent of us, has a mind of its own. It is part of another being, of a different, alien, order of life. It remains separate from us, although it is in us and poses *as us*.

So, the flyer mind, and the prison-blockage-self it creates, is what we sacrifice. No part of our true totality is lost. Thus, it is not a sacrifice; it is actually a cleansing, a healing.

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We need to start to see clearly how that self is alien to our natural totality of being, and how it generates inner conflict; and how helpless we are while the flyer mind remains in us.

After a few failures, we become grittily determined to prevail. It is a real fight!

We can feel the blockage-self when we experience emotional reaction and craving and compulsion and inner conflict. We can 'hear' it in dialogue with itself, posing as 'our' mind, creating our 'self' and the world with its description of what is, for us to reflect upon and *intend*. We experience it as the prison it is.

Our stand against our captors is inner silence, disciplined inner silence and fearlessness. With these, we can stop the self and the world the flyer mind has created, by making the flyer mind flee from our being.

At that moment, we are free, and though we may as yet have no volitional control over it, we have our totality.

## **7. Out of the cage of self**

We emerge from our cage and see everyone else still in theirs.

Then we are alone in the world surrounded by utter folly.

We can then see the big picture. 'Jane', 'Bob', are simply cages, production devices, on a factory farm production floor.

We are still on the production floor, but no longer caged (identifying with the internalised social self – 'Jane' or 'Bob').

## **8. No social self is real**

No social self is real, so it doesn't matter in the least what happens to whom, or what whoever does to whoever.

Underneath, inside, we have stopped believing in the social selfs.

We consider all those selfs to be nothing more than cages that traumatise.

In fact we are nothing. Awareness and perception are a group effort, the cluster held together with the life force. The energy sphere and the assemblage point create the illusion of a separate, central self. That self is an effect, not an entity.

That effect is a centralised reflective awareness, a 'looking out' and a 'taking in', a reflective awareness in a space of conscious experiencing, self-awareness, conscious presence, at a point or location within, giving rise to an idea, a belief, an *intended* experience based on a superfluous description which attributes a degree of objective reality to the social self that it doesn't actually have: the real social person, the social man or woman in the body.

## **9. Nonparticipation in production**

The flyers want us to be upset with ourself, with our situation, upset by others. When we're not upset at anything that happens, and do not upset others, we are no longer participating in the production process.

We can only not get upset by not caring about what happens, or to whom, including our self. We stop believing in, or caring what happens to, the selfs, the cages, including our own.

We are kind to everyone we socially transact with. Underneath, though, inside, we have stopped believing in the social selfs. We are kind, because that way, we are no longer participating in the production process.

Our kindness is not based on social outcomes but on peace. We are gentle and kind in everything we do and say because then we are not adding to the trauma. But we are not rescuers or policemen or peacemakers. We simply do not ego-strike in our own transactions. If we are able to help without rescuing, we do, and that is support-crewing.

Harmony –

Our code is kindness, gentleness, peace, and support-crewing; and, never ego-striking anyone.

## 10. Getting rid of the flyer mind for good

The flyer mind leaves and returns, until one day it never comes back. It leaves for good when we succeed in grabbing with our awareness, our *will*, onto the life force which holds us together.

The life force is *sustained unbending intent*. We all possess it and can access it. It is our little piece of the great sea of *intent*.

Harmony –

Meditate on the life force (*sustained unbending intent* holding our cluster-being together).

The life force pulls free emanations into a bubble shape and holds them together in that shape, pulling everything in from the core.



Totality of being

## Totality of being

### The *tonal* and the *nagual*

Prep reading –

The *tonal* and the *nagual* are the true pair in the cosmos. The *tonal* is everything we can think about and talk about. The *nagual* is the unspeakable, the inexpressable. It lies beyond the *tonal*'s bounds.

The *nagual* has to be experienced. Words can only allude to it. It can't be understood using the *tonal*'s terms.

We perceive the *tonal* using the right-side awareness, and the *nagual* using the left-side awareness.

The left side is comprehended with the total body. It is resistant to conceptualisation. It is silent knowledge, feelings without words, direct knowing felt by the body.

1. The *tonal* is our body and the daily world, the world of solid objects.

Our *tonal* is our self in the daily world. We are *tonals* in the *tonal*.

A 'right' or 'proper' *tonal* is balanced, harmonious.

2. We are perceiving with the first attention, the attention of the *tonal*.

Our perception can also go into the *nagual*.

We can suspend the first attention, and then the second attention takes over, the attention of the *nagual*.

3. We can all perceive the *tonal*. Seers can perceive the *nagual* after training to use a new cognitive system, one that perceives energy configurations directly.

In training, perception is led from the *tonal* into the *nagual*. In other words, the assemblage point is moved from the normal position where we perceive the daily world, to other (dreaming) positions where we can perceive energy and other worlds/other orders of life.

Our totality of being is both *tonal* and *nagual*. Training restores our balance and completeness of being, and opens access to our resources/abilities as *nagual*.

4. We need to reach an acceptance that the world we perceive is only a reflection of a description, intended as a view.

We are inside a bubble, the bubble of perception.

At first, when are born, the bubble is open, but then it seals us in. We live inside that bubble all our life.

On its round walls, we witness our own reflection.

What's reflected is our view of the world. It is first a description of the world; then all our attention is caught by it, and it becomes our view, our experience of the world.

The world of the *tonal* is a description/view, created and defended by reason, using the internal dialogue.

We can arrive at the totality of ourself only when we fully understand that the world is only a description/view, regardless of whether that view is the ordinary man's (reflecting with reason) or the seer's (reflecting with *will*).

5. The *tonal* has to be made to gladly relinquish control. It drops its position as guard/policeman, and is kept as the protected overseer.

6. A warrior treats his *tonal* in a very special manner. Everything of it reflects his warrior's spirit.

There are two sides to the *tonal*. One, the outer part – acting; and two, the inner part – deciding and judging. The proper *tonal* is one where the two are in perfect harmony and balance, devoid of conflict.

The warrior's way is harmony. At first, between deciding and acting; and later, between the *tonal* and the *nagual*.

For a proper *tonal*, everything of the island of the *tonal* is a challenge, is the road to power.

The challenge of every thing and person of the *tonal* is our concern about it, our fear, worry, wanting, craving, etc. We meet the challenge by releasing our concern. Ultimately we release our total concern for our social self.

Backreading –

The *tonal* must be protected at any cost. The crown has to be taken away from it, but it must remain as the protected overseer. Any threat to the *tonal* always results in its death; and if the *tonal* dies, the whole being dies. It is inherently weak, so is easily destroyed.

The *tonal* rules, and yet it is very vulnerable. The *nagual*, when it emerges, terrifies the *tonal*. In that terror, the *tonal* may open itself to death, rather than relinquish complete control.

The *nagual*, once it learns to surface, has the potential to cause great damage to the *tonal*, if it comes out without any control. If one is indulging (not releasing), it may kill.

So, the *tonal* is made to give up unnecessary things, like self-importance and indulging.

The trouble is that the *tonal* clings to those things, when it should be glad to rid itself of such crap. The task, then, is to convince the *tonal* to become free and fluid.

Before anything else, we need a strong, free *tonal*.

## **Parts of our totality**

Our conscious daily awareness is like the surface of a lake; it is reflective, but that reflection is a step (a moment) removed from the real thing.

The surface reflection is the much smaller part; under the surface is the much larger part.

### **1. How our two sides manifest**

*Tonal* and *nagual*

Body/internal energy

The conscious and the unconscious

Surface self/deep self

Thinking and silent knowledge

The physical body and the mind/the energy sphere and the assemblage point

Right side (mirror of reason, reflecting the *tonal*) and left side (mirror of *will*, reflecting the *nagual*)

## 2. Our existence as energy

Energy sphere/physical body

Energy body/the double

### ***Energy sphere:***

Left and right hemispheres, two mirrors of perceptual assemblage (reason and *will*);

the covering of awareness;

the flyer mind implant;

agitation of internal energy/forced growth and 'eating' of the covering of awareness;

the mortal gap;

the core awareness (the actual living being we are);

the assemblage point;

the 'human' bandwidth;

energy centers/'chakras';

complete worlds arranged in layers of the sphere;

internal energy drained in sex and emotion to outside the physical boundary;

redeployable energy stuck outside the physical boundary;

the emanations at large extending to infinity encased in the bubble of perception, held together by the life force

### ***Energy body:***

pure *intent*, silent knowledge, deepest self, spirit

The *dreaming body*, which becomes the 'double' (the *nagual* or 'other self')

We groom and strengthen and free both parts of our being, *tonal* and *nagual*, to produce a strong, fluid, boosted, enhanced aggregate/wholeness.

**Grooming/boosting the parts of our totality  
(living an impeccable life)**

**Cleaning and reordering the island of the *tonal***

The *tonal* of each of us is like an island in a sea of similar islands. The *nagual* surrounds the island, like a great sea. The *tonal* is cluttered with thoughts (from the flyer mind), which block us from perceiving the *nagual*; so, we clear our *tonal* of the flyer mind and reorder the entire island, transforming our *tonal* into an impeccable state.

**Transformation of the island of the *tonal*  
(living as impeccable warrior)**

What matters: that a warrior be impeccable, and arrive at the totality of being.

What matters is to arrive at the totality of ourself. To get to the *nagual* without harming the *tonal*, and especially without injuring the body.

We start with an unbalanced spirit. An inner conflict. Then, by living with fully controlled awareness, without hurry, or compulsion, we do our ultimate best to restore our balance.

That balance is restored by the sum total of our choices and actions.

**1. The impeccable state:  
Clearing the island of the *tonal***

We insist on indulging in our lifelong view of the world. But really, that view is something we hide behind. Our individual world-view is how we have been handling the world, how we have been engaging with it. Perhaps it is shyness, or gloominess; perhaps it is disarming charm; or cockiness, or being a know-it-all, or a 'poor me'.

Whatever our personality-view of the world, it will seem to be unchallengeable; and as long as we persist in using our particular view, our bubble of perception will not have been cleared, and the seers' explanation will have no meaning.

## **2. The impeccable state: Sobriety and the feeling of letting go**

No matter how much we love to feel sorry for ourself and give in, we have to change; it isn't compatible with the strong, harmonious life of a warrior. Rather, we opt to centralise the assemblage point.

This frees the assemblage point but it only makes *possible* an impeccable life. It doesn't do it for us.

We ourselves have to keep disciplinedly, diligently working to make impeccable choices, to have impeccable words and behaviour.

Some of those choices save more energy than others, but impeccability – and thus *will* – is found in all the little things of life.

It is all cumulative; our state is forged by the sum total of our actions.

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Everything is very simple. Our deep self has the wisdom to joyfully *see* and engage all our challenges (everything of the *tonal* has some kind of challenge somewhere in it, the gripping points of concern).

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It is very simple to let go. We let go of the sexual turn-on the same way we do as when we are going to sleep. We just release it, let it go, and relax into sleep.

We can extend that to everything, for every choice we face. We overcome by letting go in this way. When the assemblage point centralises, the suffering stops. We remember the feeling of letting go of the sexual turn-on.

We lead a strong, quiet life, without passion, sober. When we do this, our life is peaceful and effective.

We leave our passions behind, all the things and people we loved (to use). Being dispassionate means we don't seek or use anything or anyone. Our life is emptied of craving and wanting. We are at peace.



### **3. The impeccable state (harmony of choosing and doing to amass energy): living an impeccable life**

We live through impeccable choices and actions (harmony of inside psyche and outside words/behaviour).

There are only right and wrong choices, and they can each only be made once. If we make a wrong choice, our body knows it, and so does the body of everyone else. But if we make a right choice, the body knows it and relaxes, and forgets right away that there was a choice.

We reload our body, ready for the next choice. If we want to use our body again for making the same choice, it doesn't work.

Alertness for unfolding of choices  
(chances to amass energy/gifts of the spirit, including ego-strike)

### **4. The impeccable state: Centralising the assemblage point (snap out of self-pity, craving, etc) by *intending* it**

We can eventually, with practice, instantly centralise our awareness, our assemblage point, and sustain that positioning. That is, we *intend* and *will* sobriety and silence. We can just drop into that.

## **5. Transforming the tonal: 6 daily techniques**

- 1 Breaking routines, new behaviour for cumulative effect (assemblage point movement). The key to power is not being our usual self.
- 2 Learning self-control and forbearance, and **exemplary attitude and conduct** (discipline, controlled awareness).
- 3 Learning to laugh at our self/not take our self seriously (humbleness; detachment from flyer blockage-prison-self).
- 4 Learning to act without believing (acting just for impeccability's sake, or the fun of not-doing, without expecting rewards/outcomes; letting go of reason).
- 5 Perceiving without fretting (sobriety).
- 6 Stopping the internal dialogue/stopping the world (inner silence).

Backreading –

### **Practice withstanding pressure (fretless perception)**

We apply sober understanding to what we are faced with.

That is, instead of escaping to a haven-position on either the left or right edges of the human bandwidth, which both produce self-condemnation, we choose the real haven of warrior, found centrally on the human bandwidth of the energy sphere.

Our idea of what we can do changes. We view our being as more fluid and stronger, more able to withstand the pressure of the unknown, the inconceivable.

It is the flyer mind that is our only challenge in the known. It is the pressure of the cage of the self. We overcome the self, the cage of the self, with warrior, the central positioning of the assemblage point.

We are in a situation of great uncertainty. Not knowing what will happen can create big human dramas in us. Our job is to learn how to face the unknown, in daily life and in the second attention, in a peaceful, serene, fretless way. Our challenge is to flow smoothly, liberated from the ups and downs of human drama. We learn an indifference born of equilibrium and stability, which includes the uncertain, unknown outcomes of things. We face the unknown serenely, as we face the unexpected, with awe and wonder.

**6. Transforming the tonal :  
4 activities to accelerate the stopping of the internal dialogue**

1 Erasing personal history (then *dreaming*)

To help erase personal history, we are taught:

2 Eradication of self-importance

3 Assuming responsibility for our decisions and actions

4 Accepting our own death as friend and advisor; learning to feel our impending end, and using it as inspiration/motivation/guidance

We have been put together by forces incomprehensible to our reason, and the only thing we do not have is time. Every minute might be the last; therefore, we live it with the spirit.

Backreading –

Erasing personal history and its three companion techniques are the seers' means of changing the facade (the frontage or what is emphasised at the fore) of the island of the *tonal*.

Without these four we can never succeed. They lead us to the *nagual*. They can stop the world.

Attention is guided to complete the transformation of the island of the *tonal*, then to perceive the *nagual*, and get to the *nagual*. Seriously using these techniques stores enough personal power to find a benefactor, someone who can demonstrate the *nagual*.

We will be impeccable, and then power will open all necessary avenues. That is the rule.

## **The recapitulation (life review)**

Through the meditation called the recapitulation, we re-live our life.

### **Compact**

Make the list(s)

Remember the scene

Enter the scene (re-living)

The sweeping breath

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### **Expanded**

#### **Procedure**

Make a detailed list of all the people, places, and events of your life.

Then, bit by bit, re-live the list, going back in time, to your conception. Get everything.

From normal remembering, sink into deep recall, so that you enter the scene and re-live it. All the details of the scene, the people involved, and yourself as you were then.

In inner silence, use the sweeping breath to stir and retrieve lost energy, and to return the energy that others left in you during transactions.

**Lists** (what we focus the recapitulation on)

1. Sexual activity (memories of the sexual identity)
2. Trauma and its results (addictions, conduct disorder, dependencies, games, etc)
3. The heavy heart (pain caused to others by oneself; pity for others hurt by others)
4. A lifetime of daily life/transactions (people, places, events, timeframes, back to conception)
5. Genetic review (our conception by our parents)
6. Involvements of the spirit in our life – help, omens, guidance, gifts (the album of memorable events)
7. Dreams and altered states of consciousness (memories of the energy body/second attention)

Backreading –

Sexuality results in the biggest loss of energy, so we recapitulate that first.

Trauma leads to a state of being (depression/addiction/lack of empathy) which creates a heavy heart (regrets, recriminations). We lighten our being of this burden.

The main list is our daily life, from the present moment to our conception.

The genetic review is about our conceptional origin and our original energy, which is now our core. This is what we really are, our true being.

The collection of memorable events makes the emotional and energetic adjustment necessary for venturing into the unknown.

Recalling the second attention integrates our totality in conscious awareness.

With the life review we are :

1. Clearing the blockage of 'self' to restore the flow of deep self to egospace.
2. Reclaiming energy and energising our core, and cleansing our being of the energy of others.
3. Moving the assemblage point to different positions and holding it there, preparing us for *dreaming* (we practice using our *intent* and *will*, in silence, at the level of memory and energy, in a dreaming state).
4. Creating the *replica*, the 'backup copy' of our life memories, which becomes part of our totality of being, our payment to our source of life and awareness, which allows us to keep our life force and our awareness in death.

Harmony –

We heal the unconscious, reclaim energy, return energy, lighten the heart, release the personal past; we integrate the second attention into consciousness; and we gain preparedness for the event of our own death, and are then at peace.

Backreading –

The recapitulation and Tensegrity are also *dreaming* tasks in their own right. They segue awareness into dreaming mode.

The recapitulation is good practice for actual out-of-body and is a type of dreaming bilocation.

We recapitulate in order to gain volition in dreaming. We cleanse our beings of heavily-loaded emotions. If we are stopped in our *dreaming*, the assumption is that we still have something in us that is not quite clear, which requires recapitulating.

Recapitulation and *dreaming* go hand in hand. As we process our lives and recollect that energy, we get increasingly light. The recapitulation sets free energy imprisoned within us. Without that energy, *dreaming* past a certain point is not possible.

The task of recapitulating is ongoing. When it is engaged, dreaming is interrupted because both the recapitulation and dreaming require all of one's energy and focus.

## **Tensegrity**

1. The sweeping breath (for the recapitulation)
2. 12 basic movements
3. Redistributing dispersed energy
4. Preparing intent
5. 3 magical breathing passes (includes sweeping breath)
6. The center for decisions
7. Recapitulation passes
8. Dreaming passes
9. Inner silence
10. Facial centers/youth
11. Passes for the left and right bodies
12. Passes for inner calmness
13. Passes for inner silence
14. L and R hands in unison, held separately
15. Focusing tendon energy
16. Building endurance
17. Devices
18. Accumulating energy to bring the double into play
19. Unbending purpose/ intent
20. Not-doing passes

## **The revamp for dreaming**

### **Compact**

The revamp for dreaming

Eradicating self-importance

The strong face of dreaming / warrior-dreaming

Ridding oneself of fixation (detachment)

Impeccability

The key to power is not being oneself

Suspending judgement

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### **Expanded**

#### **The revamp for dreaming**

For *dreaming* to be both possible and safe, the self is revamped – that is, the awareness of the being is moved from the old structure of 'victim' to the new structure of 'warrior'. In the process it undergoes a transformation, from being personal, with deep daily personal concerns, to being impersonal, with no personal concerns, a pure stripped-down functionality of awareness and perception.

The revamp serves to harmonise the being with what is, in a way that saves copious amounts of energy and opens the way for dreaming. The revamp leads to warrior. Warrior naturally harmonises with what is, in a way that saves and redeploys huge amounts of energy.

When using warrior, all personal worries are instantly of no concern, once they, as worries, come up on the radar, once they come to conscious awareness. They are instantly rendered not concerns any longer. Fretting disappears.



## Abandoning the social self for warrior

The social self, that nearly all humans identify as, can't handle anything. It has no strength, no patience, and, under stress, is emotionally devastated at the drop of a hat. That self is weak, emotional. It incessantly reflects on itself AS weak and emotional – a victim. That self is all about itself, feeling important or feeling sorry for itself. It is caught in self-pity.

The big decision facing anyone who wants to take this path is the mandatory final decision to let go of the personal self one has been living as, and instead to be a warrior. To come to the point of deciding to let go of one's old self and life and live as a warrior, thinking, speaking, feeling, acting like a warrior, is a profound change that opens the way. Our old self dies, and our being becomes impeccable.

If we are weak, soft, this and every world will chew us up and spit us out.

## Separating and suspending the social mold of perception

We, as humans, process our perception to fit our mold of socialisation.

That mold of socialisation entraps us in a world of solid objects, including people, which we are trained to have particular responses to. Those responses to solid objects are called 'self-importance/self-pity'.

Our entrapment in processing our perception to fit the social mold (solid objects/human relationships/self-importance) loses its power when we realise that we unknowingly accepted it as an unspoken inheritance from our ancestors, without the chance to examine it.

This is first a world of energy; then that energy is *dreamed* by all of us as a world of solid objects. We separate and suspend this in order to perceive the essence of everything – energy. We learn to relate to everything as energy. We mold or shape our responses to that energy (that is, we face being alive) in terms of conservation and redeployment of our own energy (impeccability; or, lack of self-importance/self-pity).

The key is to separate the social mold that we fit our perception into, suspend its use, and thus directly perceive energy. We become seers of energy, accumulators of energy. We relate to energy *as* energy. We relate to other people as energy, as configurations and flows of energy which affect each other's responses; and **we recognise people as opportunities** to accumulate and redeploy our own energy.

## **Eradicating self-importance**

Enormous emphasis is put onto the essence of the revamp, which is 'dropping self-importance'. This is the key to conserving and redeploying energy for dreaming. We free our energy from trying to maintain our either grand or pitiful idea of ourselves and our life situation, energy which can then be used to be aware in the second attention. Everything of the revamp is designed to this end. It should always be borne in mind that dropping self-importance is what we are really doing.

Most of our energy goes into upholding our importance, our value to others. This is obvious in our endless concern about how we present ourselves, how we are received, whether we are admired or liked or loved or acknowledged. About how we are treated by others. About our social status. Most of our energy goes into influencing and defending all this. These are the deep personal concerns of daily life. It all hinges on self-importance.

We learn to live free of self-importance, above everything else. This is a radical change. The humbleness of the warrior is his real impeccability. That humbleness is all-soothing, because it voids the deep personal concerns of daily life. It calms the whole *tonal*; it ends the struggle for euphoria and ends the anguish of devastation. It is relief and peace.

Learning to live free from self-importance is like learning to walk as an infant. It takes time, effort, persistence. One practices, gets better at it, stands and takes a few shaky steps; then finds his balance, learns to walk, learns to run.

we learn to reshape or remold our particular life situation to fit our own specifications, rather than facing being alive by surrendering to its demands or fighting its demands. We shape or mold our awareness of being alive, and what life among other humans is. We do this by a process of repetition of new choices, exactly as we were first socialised early on, as babies and children by other humans, to function in the daily world.

The daily self is a *dream*. We humans are essentially dreamers, *dreaming* ourselves and our lives. We are all *dreaming* ourselves and our daily world together. Our collective *will* keeps all our assemblage points on the dreaming position we call daily life.

The collective *will* holds our assemblage points there through using all our energy to perceive objects and describe them to relate only to our self-importance.

When self-importance is eradicated, all that energy is freed. It automatically redeploys to the assemblage point, and then one can *dream*.

We eradicate self-importance by giving the reins of our life to our real self (spirit).

## **The fixation of the second attention**

The dreaming body doesn't have any sense. It easily gets fixated on things. The second attention is enticing beyond measure, and the smallest detail can become a whole world.

The fixation of the second attention has two sides. There is a weak and a strong side of the fixation of the second attention.

The easiest side to access is the weak side. It happens when dreamers focus their second attention on things of the social world and social self, like status, possessions, power over people, or using *dreaming* powers to impress, or power objects to selfish ends.

The other side is the strong side, more difficult to access. It happens when dreamers focus their second attention on the non-social, on the path, such as the tasks of dreaming, sobriety, impeccability. We need endless impeccability to access this side of the second attention.

The part of our attention that focuses on power objects to give them power is a very dangerous, belligerent part. There is nothing more dangerous than the fixation of the second attention driven by self-importance and emotion; that is, driven by the cage of self.

It is the weak, indulging part of our attention. When the old seers focused on it, nothing could stand in their way. They became hunters of men, ghouls, for egotistical power.

In daily life, to reach the strong side of the second attention in dreaming, we stop fixating the weak, dangerous side on anything. We lay it to rest. The stronger we become, the more deadly that side is, so we quickly decommission it. We rid ourselves of that fixation.

## **Letting go**

To do this, we own no possessions, have nothing we worry about, no ballast in our life. We have no material things on which to focus our spirit, nor do we have any personal desires or grievances on which to focus our spirit. We reserve our spirit for the path. We let go of possessions, worries, desires, grievances, into peace.

Those are all just trivial shields. We focus instead on the spirit, on the true flight into the unknown. Everything other than the path and impeccability is released from concern and from focus of fixation. We refocus on the strong side of the second attention.

The stronger we get, the less we cling to anything, and the easier it is to release into peace. We stop wanting to cling. We learn to really enjoy being free and secure in how we touch things, experience things.

### **The strong face of dreaming (warrior-dreaming)**

The weak face of dreaming is to dream in the old structure of the personal weak emotional victim self. This dreaming self is possessive, vain, sexually preoccupied, fixated and obsessed with deep personal concerns. It has no detachment, no sobriety or discipline. It falls into every pitfall and is helpless prey to the inorganic beings.

The strong face of dreaming is to *dream* protected by the new warrior/tasks structure of self. This dreaming self is soberly task-focused, detached, disciplined. It has no personal fixations or obsessions, is humble and unobtrusive. It has no personal concerns because it is impersonal, an energetic functionality strongly aware of its own existence without being personally self-reflective. It is all about the task, not itself.

The strong face of dreaming is warrior-dreaming. That dreaming self is one's revamped daily self awareness. Whatever the self of the daytime is also the self of *dreaming*. This is why the revamp is so crucial. It brings one fully to the level of warrior-dreaming.

### **Ridding oneself of fixation (detachment)**

Everyone who wants to follow the warrior's path, the seer's way, has to rid himself of fixation. The opposite of fixation is detachment.

Our fixations are our shields which take up all our energy, and thus protect us from perceiving the unknown.

Anything which is the object of an obsessive concern has a harmful potential.

When we worry about a particular shield, we are focusing a very dangerous part of ourselves on it. All of us have that dangerous side, that fixation. The stronger we become, the more deadly that side is. Warrior has no material things, or people, on which to focus its power. Rather, it focuses on the spirit, on the true flight into the unknown, not on trivial shields. Our shields won't let us live in peace. Warrior's impeturbable peace is born of detachment, the opposite of personal fixation.

Those shields are the deep personal concerns of daily life. They shield us from the unknown. When we have 'dropped our shields', our energy is freed from that endless struggle. Then the unknown becomes available, because our assemblage point is free to move.

Our compulsion to possess and hold on to things is not unique. Everyone who wants to follow the warrior's path, the seer's way, has to rid himself of this fixation.

*'It is easy for me to understand why the nagual man didn't want us to have possessions. We are all dreamers. He didn't want us to focus our dreaming body on the weak face of the second attention.'*

*'I didn't understand his manoeuvres at the time. I resented the fact that he made me get rid of everything I had. I thought he was being unfair. At the time, I had no idea that he was protecting my dreaming body.'*

The dreaming body gets involved and attaches itself to anything. It doesn't have sense.

*Intending/willing* sober detachment into total freedom protects the dreaming self from the other (inorganic) beings we will encounter in dreaming, and their nefarious bid to permanently enslave us and use our energy.

The pitfalls of dreaming are truly stupendous. So we *dream* as warrior, impersonal, detached, sober, silent, disciplined, aware. This is our only protection against the pitfalls which the personal ego is susceptible to. This is why warrior has to become the norm in daily life. We transfer that constant usage of warrior to the dreaming attention.

## **Impeccability**

If we have a compulsive, uncontrolled, undisciplined bent of character, in dreams that bent is vastly augmented. That is what the old seers were like. They indulged in emotion and self-importance, had little self-control, were not sober.

The control we are after is no different from the control we have over any situation in our daily lives. That control is always self-control. Never is it control over external events.

That disciplined self-control is expressed as impeccable words/actions.

Mastering this in daily life means we can carry that self-control (warrior) into *dreaming*.

Achieving self-control means being able to fully drop into, and powerfully inhabit, warrior.

We are dedicated to this practice. We are learning to extend our *intent* and *will* by moving to warrior and sustaining it.

We have to have enough control so that what we say and do becomes impeccable, and to do this, we have to be powerfully in warrior, and sustain it. This is what we are really learning to do as we strive to normalise the impeccable action – words, behaviour.

Warrior is designed to relax and calm the whole *tonal*. Then we can make intelligent decisions from the choices available. We, calm as a still lake, consider carefully, then choose with finality; and then we can go all the way.

A calm *tonal* is the effect of silence, sobriety, and serenity, devoid of self-importance and thus devoid of deep personal concerns, in total, humble harmony with who and what is, as they are and as it is. This is what warrior is.

Being impeccable means to choose, finally, between two selves.

Impeccability is to choose – between the unreal, acting out personal self (the old structure) and the impersonal, detached, sober, uncaring warrior (the new structure).

There comes a time, a day, a moment, when one is on the very edge of making that choice.

At first, though, one keeps choosing (unconsciously, by default) the old structure. One remains flyer food, and loses huge amounts of energy. He believes in what he is thinking, in his emotional devastation, in what he is doing, in the people involved, in the situation he finds himself in. The world carries him away, and he forgets warrior/task/spirit.

The old structure is strong, and easily pulls him in and doesn't let him go; and he suffers anguish, and is compelled to act out.

*' "I understand exactly what you are going through," he continued. "When I laugh at you, I really laugh at the memory of myself in your shoes. I, too, held on to the world of everyday life. I held on to it by my fingernails. Everything told me to let go, but I couldn't. Just like you, I trusted my mind implicitly, and I had no reason to do so. I was no longer an average man.*

*"My problem then is your problem today. The momentum of the daily world carried me, and I kept acting like an average man. I held on desperately to my flimsy rational structures. Don't you do the same."*

*"I don't hold on to any structures; they hold on to me," I said, and that made him laugh.*

*I told him I understood him to perfection, but that no matter how hard I tried, I was unable to carry on as a seer should.'*

But then, at a crucial threshold, we make the impeccable choice; we move to the new structure, and none of it matters any more.

At first, we behave *as if* we believe, *as if* we have moved to the new structure, even though we may still be experiencing mental/emotional devastation, even though we may still be in the old structure.

If we keep on acting *as if*, sooner or later we will actually move to the new structure. We can change our assemblage point position by establishing and consolidating new behavioural habits.

This is the same as going through detox. We keep trying, and eventually an attempt is successful.

This is why learning to act with no thought of personal reward is so crucial. It prepares the way for this.

We keep doing this, keep acting without believing, keep acting as though we are sober and don't care, don't have to be in any way involved; as though we have no interest in any of it, as if we are experiencing zero mental/emotional distress – as if we are someone else.

The 'as if' is our impeccable gesture to the spirit, which then, at some point, will move our assemblage point into the new structure.

The level of letting go and acting *as if* has to be complete. And it has to be sustained through the worst thoughts and emotions. Remember, we are in hell, and are attempting to escape.

The required detached sobriety can be forged only in the fire of personal devastation. That fire can either destroy us or help us. It is our choice how we use it.

Impeccability is all about the choices we make, day to day, moment by moment. If we make the right choices, energy accumulates quickly, and we eventually find relief and peace.

Emotions, like anxiety, sorrow, devastation, mean nothing. We gain back our energy, and don't worry about nonsense. It all comes down to, can we or can't we ignore the soundings of the flyers through us? We make sure that we can do this, above all else.

Our disadvantage in the seers' world is our lack of familiarity with it. In that world we have to relate ourselves to everything in a new way, the warrior's way; and it's difficult, because it is counter to our everyday life continuity of mental/emotional/behavioural responses.

The problem is the impossibility of using the new continuity engendered by a new position of one's assemblage point.

That new continuity of impeccable sobriety is at first too tenuous, too unstable, and does not offer seers the assuredness they need to function as if they were in the world of everyday life.

No seer resolves anything. The spirit either resolves it for us or it doesn't. If it does, a seer finds himself acting in the seers' world, but without knowing how. This is the reason why impeccability is all that counts. A seer lives an impeccable life, and that beckons the solution.

We start with the obvious and gradually bring how we relate to every detail of every level of our life to perfect impeccability. It's very simple and easy. We say and do what the spirit reveals is the impeccable choice.

The spirit reveals the ways to save energy; to get the very best social outcomes; to achieve goals; to relate to people; to solve problems; to create art; to find perfection; to arrange things, objects, situations; how to respond to things; how to appreciate and enjoy things. Simply everything around warrior is a flow, within the great flow of creation and time, that he can engage with impeccably, by taking his direction from the spirit; and through the spirit, from the source of all creation, the Great Spirit.

Cast your eyes about you. Everything you see can be made impeccable, made elegant, made art. Our whole lives and how we relate to everyone in them is the same. We can rearrange our lives to be impeccable. Our relations with people, the objects that surround us, the situations we find ourselves in; and our goals and hopes, our fears, our wants, our grief, our trials and joys; in fact, everything we are and everything we perceive can be approached and engaged with an impeccable attitude.

By continued sustained usage, by *intending*, of sobriety, the new structure is made much stronger than the old. The assemblage point gets used to going there and staying there.

One **becomes** that new self, very unlike the old self.

The new self, unlike the old, doesn't believe, doesn't care, isn't involved, is not concerned. It is at peace, free and alone, enjoying being alive, not part of the human doings around it.



At first we experience waves of anguish within our decisiveness. We keep going, no matter what. We must fully end the conflict within by fully letting go of who and what we personally want. We reduce our wants and ties to nothing. They are nothing. Keeping going is everything. We extend our *intent* and *will*, in order to sustain, and more powerfully inhabit, warrior.

Those waves of anguish are the feeling of a fluctuating assemblage point. It wants to get back to the old positioning, which it is familiar with and where it has always been. The impeccable decision is a great upheaval for it. It takes time and practice to get used to it, so that *intent* and *will* flows smoothly and has a total unwaveringness, powerfully sustaining the position of the assemblage point.

It gets easier and easier, until warrior is where the assemblage point is used to being, and where it wants to get back to.

When we start to have fun by using our power to command ourself, despite the enormous pressure to buckle, waves of joyfulness will replace waves of anguish. We will have no fear of anything, and feel the power to *intend* and *will* strongly within our being.

We, at first, don't want the spirit to witness our acts, because we are not impeccable. We are indulging, acting out. The cage of self removes us from our spirit using shame.

Our addictions feature largely in our acting out. All addicts live secret lives, because they don't want to be looked at while they are doing 'wrong' things, especially sex addicts. Shame is the reason.

Only when we complete the revamp will we be able to impeccably invite the spirit to be witness to all our acts. As long as we are in our addictions, fixated, compulsive, obsessed, in shame, using and acting out, it isn't possible.

We are never disappointed when we fail to change, because we know that we can't, as long as we are inhabited by the parasites. We remain unchanged until we are free of the flyers, and our energy sphere is healed, straightened out from the contorted, distorted human form they impose on us.

So, we will still be mentally/emotionally devastated within. We try to change, but inside we stay the same. We remain in the old structure. So at first, impeccability is not internal. It is only the impeccable *attempt* to change. The impeccable attempt is behavioural. It's the impeccable action. We slowly extend our *intent* and *will* to successfully meet each challenge that we receive. We keep trying until we get it right.

Ultimately, it comes down to the bottom line: we have a choice. One choice will devastate us, and the other will help us and bring relief and peace.

We can either keep getting retraumatized by being deeply concerned and acting out, and suffer anguish; or we can inhabit warrior and the *edifice of intent*, and practice extending our *intent* and *will*, which brings relief, peace, joy.

It may at first be difficult to make that choice and follow through with impeccable action. But the choice itself is clear, and so is the method.

Sober warrior takes charge of the assemblage point, and slowly gets used to using it. Warrior saves energy in daily life to activate this capacity, as one charges a battery. The more energy is recharged, the more we can extend our *intent* and the stronger our *will*. The assemblage point gets used to fluidly moving and powerfully holding.

We save energy everywhere we can. In daily life, all our acts become impeccable. The little simple daily impeccable acts save enough energy to let us succeed in using the petty tyrant. And they help us to become familiar with using warrior and minimally extending *intent* and applying *will*. Energy is saved by using the function we are saving energy to use. Warrior can only save energy; it can never waste it.

Energy goes into *intent* (the moving force) and *will* (the immobilizing force), and the assemblage point moves and holds, at positions which in turn save even more energy, until one is an energy accumulator with a huge amount of energy saved.

We extend our *intent* to change to the warrior structure and remain there, and to sustain the impeccable action.

One must change and accept his fate without recrimination. Then the spirit, power itself, will open all the necessary doors to help him. When we give up and accept that our fate is to inhabit warrior, there is peace and relief, and we can then easily inhabit warrior, because we have stopped resisting letting go of the old structure, and stopped resisting going into warrior.

We relax into deep sobriety and inner silence, and let silent knowledge come to us and guide us and move us.

The next stage is to stop being half-assed. We begin and continue to make every little thing we do in our daily lives impeccable, artful endeavours, each as important as any other.

## **The key to power is not being oneself**

Not being oneself establishes a clear connection with *intent*.

The key to power is not being oneself (the not-doing of the self). The old self only exists in one general position of the assemblage point. When the assemblage point is moved and held at another general position (warrior, or a new self which, in cognition, thought patterns, choices, words, and behaviour is unlike the old), the old self ceases to be, and thus the clean connection to *intent* is established.

Liberation from the self-image is liberation from self-pity, and freedom from self-pity (sobriety) reconnects humans to *intent*.

## **Suspending judgement**

Under the influence of *dreaming*, reality undergoes a metamorphosis. All dreamers experience this. We have to carefully revamp our system of sensory input interpretation. We *intend* its reconditioning, deliberately and carefully enlarging its capabilities, by living as a warrior. We save and store the necessary energy to suspend judgement. Then, reality becomes fluid; the scope of what is real is enlarged without endangering the integrity of reality.

For us, the only option is to restructure and enlarge our interpretation system. Only when we have really suspended judgement do we get relief. Otherwise, we get caught between two views: one, that what we are perceiving is real; and two, that it is not. This conflict is untenable, and can destroy us. Yet our attitude will suddenly change drastically, without any effort on our part except suspending judgement. Our energy level, steadily growing, one day reaches a threshold that allows us to disregard assumptions and judgements about the nature of the human species, reality, and perception.

## **Transition to dreaming**

1. Deepen inner silence and sobriety and aloofness (detachment from the social).
2. Shut down the sexual identity and its concerns (free sexual energy from the world/redeploy base energy).
3. Celibacy for dreaming.

### **Shutting down the sexual identity**

The sexual identity is part of the cage of self. The flyers use it to drain us.

It is a big function of the cage of the self. It is taboo and primal, striking us at an unconscious level, at the blockage-child-self, which manifests in the conscious surface self as fixated by the sexual identity and impelled to embody and practice the social sexual, which is a cycle of drainage of the core.

The sexual identity is just a spigot which drains our energy, under the command of the flyers.

We stop believing in that part of the social (that is, what is socially deemed sexually attractive, which acts as a trigger to 'turn one on' sexually), that is overlaid onto the purely biological, the reproductive body parts. It is based on culture, and culture perceptually ringfences us into a belief system.

We stop believing in the cultural definition of 'sexy', so that we can see through it as the overlay it is.

Sexuality ceases to be masturbatory. It is then simply biological reproductive parts free of the social overlay, pure function.

All the rest (porn, fashion, taboos, restricted body areas, specific body shapes, media discourses, ideal types, all of it) is a description by the flyer mind to agitate us internally and keep us drained at the core.

We need warrior (silence, sobriety, serenity, alertness), because warrior meets the challenges inherent in each and every item of the *tonal*.

Nothing of the *tonal* is important. Nothing is of any consequence. We don't care about any of it, it is all the same to us. We have released into peace. We neither want anything of the *tonal*, nor do we worry about anything of the *tonal*. Warrior doesn't care; it is equipoised to everything. All is unimportant and therefore equal, and warrior is equal to any challenge. Warrior is deep calm, the silent ocean of peace.

Only warrior can keep the core 'battery' charging. Warrior never betrays our being. The flyer mind is the opposition. It is a real fight! But only when we haven't stepped back from the flyer mind, and get sucked into 'being' it. It is a powerful trick! We have to remember to see through it. That takes living as warrior all the time. Only then are we wise, alert, and somewhat protected.

Harmony –

The overlay is sexuality, in perception, thoughts, feelings, *intent*, and behaviour, triggered by external cues and internal thought processes, and expressed as repetitive ritual.

We view the entire social sexual as a trick of the flyers to keep humanity drained at our core.

We DO by breaking the cycle of repeated drainage of our core.

## Celibacy for dreaming

We need to accumulate *dreaming* energy before the assemblage point will move and refix.

Our concern with sex is what makes it difficult to rally knowledge. It saps our *will*, our *dreaming* energy.

We can feel the large energy center, at the level of the genitals, activate and open, in preparation for creating new life, as we become sexually turned on. We immediately *intend* to close it again by letting go and shutting down the sexual response. We *intend* and *will* to return to the unsexual relaxed state. We do it quickly.

The more we do this, the easier it gets, because the more energy for *intending* and *willing* we have saved.

We need to **charge our battery** so that our *will* works. We charge our battery by not having sex or thinking about sex. Simple.

When we free our sexual energy from the world by voiding our concern with it, the second attention can be accessed; the more *dreaming* energy we accumulate, the easier it is to *intend* and *will* the movement and fixation of the assemblage point.

## Dreaming

### Compact

1. What dreaming is

2. The dreaming attention

Dreaming states

3. Optimising the daily world for dreaming

4. Discipline of soberly maintaining self-aware focus on the task at hand

*Intending* the dreaming task

The dreaming mission

5. Setting up dreaming

6. Entering conscious, self-aware dreaming

Calm sobriety, soberly remembering and completing the task at hand

7. Dreaming tasks - Toltec dreaming (progressive tasks) : Gates 1-2

Refusing the inorganic beings

Toltec dreaming (progressive tasks) : Gate 3

The four tasks of dreaming in normal awareness

## Expanded

### 1

#### What dreaming is

*Dreaming* is when the conscious awareness is transferred to the *dreaming* or energy body. So, in *dreaming*, we are consciously awake in a dream.

The waking self/ego is the conscious. The dreaming self/ego is the conscious self inhabiting the unconscious, and using it.

The unconscious manifests as *intent*, as the dreaming body – the energy body.

**The energy body is the abstract twin of the energy sphere** (the energy sphere manifests as the physical body). The energy body is a huge part of our being and our capacity as beings of energy held together by the life force.

The energy body is the spirit; it is pure *intent*.

When the conscious inhabits the unconscious, it uses a different kind of attention, the second attention, the *dreaming* attention. When conscious inhabits unconscious, it *dreams*.

When the conscious inhabits the unconscious and *dreams*, what is happening is that the assemblage point is moving to new positions. The first attention only functions in the waking daily world. When the assemblage point moves beyond those limited bounds, it aligns completely new emanations that are not part of the units we normally perceive, and we then use the second attention, the *dreaming* attention, in the same way as the first attention; that is, we perceive units, and *intend* meanings and responses for them.

Dreaming is a process of awakening, of gaining control. The dreaming attention has to be systematically exercised. *Dreaming* is the art of tempering the energy body, making it fluid, disciplined, and coherent by gradually exercising it, using it. We condense the energy body until it's a unit capable of perceiving and *intending*.

Maintaining those gains is a matter of energy alone. We get that energy by redeploying the energy we use to perceive and deal with the daily world. We cut out of our lives anything superfluous. This is a chain of behavioural choices for how we deal with the daily world, choices much more intelligent than those we were taught early on by other humans (really by the flyers).

Those new choices revamp our lives and our energy levels by changing our basic responses to being alive amongst other humans.



### **The second attention**

The first attention is the attention we use to perceive the daily world. We, all, lock our assemblage point on its habitual position. Once it is immobilised there, our perception is coached and guided to interpret what we perceive. We then perceive solid objects, and imbue them with meaning, and we learn responses to them.

When the assemblage point is displaced beyond a certain threshold, there is no sense to what we perceive. The old system of the first attention is rendered inoperative, and we cannot interpret what we perceive. Yet, when we think we have truly lost our bearings, the old system rallies, and transforms the new, incomprehensible perception into a thoroughly comprehensible new world. This happens when the assemblage point becomes immobile on that new position. If the assemblage point does not become stationary, there is no way to perceive coherently.

The attention we use and train to perceive coherently outside the bounds of the daily world is called the second attention. To reach it, we have to retrain the first attention to interpret the daily world in a way that saves energy.

Seers enter into the second attention as many times as they can, in order to sustain, for long periods of time, new positions of the assemblage point, and perceive coherently in them. This includes heightened awareness, but the actual practice is to enter other total worlds in dreaming.

The second attention is a progression. It does not happen naturally, so it must be *intended*, first as an idea, and then as a controlled awareness of the steady displacement of the assemblage point. It is first a curiosity, then an actual possibility; then it turns into a feeling; and finally it evolves into a state of being, a realm of practicalities, a preeminent force which opens up worlds beyond our wildest fantasies.

## The dreaming attention

The dreaming attention is our capacity to be aware of the items of our dreams. It is like a stream that meets the great ocean of the second attention.

The dreaming attention is the control we acquire over our dreams by fixing the assemblage point on any new position to which it has been displaced during dreams.

Exercising the dreaming attention is the essential point in *dreaming*. We train ourselves to be aware at the level of dreams.

This is perfectly possible, because it is a capacity we all naturally possess.

The dreaming attention is dormant in us. It is a dormant capacity that becomes suddenly functional, that suddenly awakens, when it is called and given a purpose.

The active element in that training is persistence over time. The mind and its rational defenses can't cope with persistence. Sooner or later the mind's barriers fall under its impact, and the dreaming attention blooms.

It calls for great sobriety. We go slowly, and we don't stop; and above all, we don't talk about it. We just do it.

We learn to immobilise the assemblage point on the dreaming position it shifts to. For this, we require inner strength (deep sobriety). To immobilise the point means to acquire cohesion. We stay with, hold to, the new position and sustain those images.

Everything of *dreaming* – the dreaming attention, the energy body, the second attention, experiencing other worlds – are but byproducts of acquiring cohesion, of immobilising the assemblage point on various dreaming positions. This is *will*.

We know we have achieved cohesiveness on any new position by the clarity of our perception. The daily world has total cohesion. Total cohesion produces total perception. In other words, total cohesion produces a physically solid sustained world that we perceive with perfect clarity. So, the clearer the dream, the more cohesive (fixed, immobile) the assemblage point on that dreaming position.

## **Dreaming states**

There are different *dreaming* states, different experiences of the second attention, which facilitate different uses of the second attention. They are:

The daily life dream state

Heightened awareness

Dreaming

Dreaming-awake

### **The daily life dream state**

One feels that one is *dreaming* while awake in the daily world. One recalls the feeling of *dreaming* and *intends* and *wills* it, sustains it. This moves the assemblage point a bit, aligning new energy 'strings' and thus activating the dreaming attention and the connection with silent knowledge.

This state is the precursor of dreaming-awake.

### **Heightened awareness**

Heightened awareness is an intensification of this. The assemblage point moves further from the world of daily life but retains most of the original skimmings. The dreaming attention is engaged, and there is a strong connection with silent knowledge.

Heightened awareness is a state of unequalled clarity, a 'superconsciousness', in which we can understand anything with minimal preamble. It is like a strange dream, so intense that normal awareness pales by comparison. Whatever happens in heightened awareness is stored in the memory, complete, intact, and is retrievable when the assemblage point moves back to the position it was in when those events occurred. Then one will completely recall them.

It is difficult to recall heightened awareness, so it is best to leave clues that lead back to those particular assemblage point positions.

Heightened awareness can be achieved through power plants, like magic mushrooms; hunger; fatigue; stress; risk; not-doing; and *dreaming*. Inner silence and suspending the daily world, coupled with not-doing, is the key.

## **Dreaming**

In *dreaming*, the assemblage point moves to dreaming positions after one goes to sleep. Dreaming paves the way for dreaming-awake.

## **Dreaming-awake**

Dreaming-awake is when the assemblage point moves to *dreaming* positions, but without one having to go to sleep first. This is the most sophisticated state that human beings can attain.

## **3**

### **Optimising the daily world for dreaming**

We shift our view of the daily world into one in which *dreaming* is the focus. Sleep time becomes more important, more emphasised, than time awake; then the two, sleeping and awake, become equal. Both are *dreaming*; the daily awake state becomes a dream state and is used to gather energy for *dreaming*, and in the daily life dream state we rehearse the dreaming task to be completed.

We do everything we can in the daily world to facilitate *dreaming*. We prepare our place of *dreaming*, and go into the daily life dream state. In this way, we optimise the daily world for *dreaming*.

To help *dreaming*, we practice:

Disrupting the routines of life (doing things differently every time)

Not-doing (doing the other of what we usually do; or sustainedly focusing our attention on things we don't usually focus on)

These are avenues for learning new ways of perceiving the world, and training awareness to stay fixed at different perceptual shifts of the assemblage point. By this, we are strengthening our *will*, our ability to hold the assemblage point at new positions.

### **Discipline of soberly maintaining self-aware focus on the task at hand**

In dreams, the ordinary dreamer is all about himself. He gets distracted by everything and ends up getting involved in inanities. The problem lies in superpersonal self-reflection, expressed as vanity, desire, anxiety, lust, wanting to please, self-obsession, and so on.

The kind of self-awareness that *dreamers* use, both in *dreaming* and in the daily world, is a sober one. Sobriety means not reflecting on the self.

The self-awareness of the *dreamer* is non-self-reflective; it is in the moment and flows with the moment. The *dreamer* is strongly aware of himself, in full self-aware consciousness, but he doesn't think about himself. He focuses on his task.

The dreamer's self-awareness is self-awareness void of self-reflection. All he does is strongly acknowledge that he exists as a being, and then he is present as warrior to consciously complete his task.

Instead of thinking about himself as a person, he soberly focuses on the dreaming task at hand. This comes from dethroning/ignoring the self and focusing on the path in daily life.

### **Intending the dreaming task**

We set up the dreaming task we want to complete by *intending* it in waking time. We imagine it. Feel it, rehearse it over and over. It becomes our main focus during the day. We know with our total being, with every cell in our bodies and with our silent knowledge, that we will clearly and soberly focus on the task at hand when we go to sleep. We extend our *intent* and *will* to make the completion of the dreaming task a foregone conclusion.

Face the tasks of *dreaming* as an entertaining quest, devoid of solemnity or morbidity or dread. No heaviness, light as a feather. Yes, with integrity and seriousness, but with laughter, with the confidence of one who has no worries.

**Intending** – we *intend* by *intending*. Comprehending this is done with the energy body, which understands it in terms entirely different from the mind. The trick is to gain enough energy to reach the energy body. The energy body understands *intending* as a bodily feeling. Let your energy body do it. To *intend* is to do without doing.

Put your silent determination into convincing yourself until you get an unquestionable bodily certainty. It is to convince oneself and to be convinced. It requires imagination, discipline, and purpose.

## **The dreaming mission**

The dreaming mission serves to focus and direct the dreamer. It is the purpose that wakes up *intent*. Without it, or distracted from it, the dreamer is lost in the dream. Nothing gets accomplished. All he is doing is showing off to no-one (his own fantasy people), or to the inorganic beings, wasting his energy and putting himself in a precarious position in the unknown.

## **5**

### **Setting up dreaming**

We set up dreaming by holding the image of what we want to *dream* about in mind, in a state of inner silence. That is the command to the dreaming self, giving it purpose.

Hold the thought of the doing and completion of the current dreaming task in otherwise total silence. Do this repeatedly during the day, and as you lie down to sleep, as a command, a final decision (*intent*).

## **6**

### **Entering conscious, self-aware dreaming**

Inner silence

Shut down the sexual response

Hold on to consciousness as you go to sleep

Hold an imagined vision of a place as you go to sleep (all are *intent*)

For a perfect entrance into *dreaming*, we shut off the internal dialogue and the sexual response.

Falling asleep at a moment of silence guarantees a perfect entrance into *dreaming*, and the enhancement of the dreaming attention.

Backreading –

To ensure keenness and accuracy of the dreaming attention, we must bring it out from above and behind the roof of the mouth. There is an enormous reservoir of attention there in all human beings. In dreaming, we learn and practice the discipline, the control, necessary to press the roof of the mouth with the tip of the tongue. This is a similar task to finding one's hands. Once accomplished, it gives astounding results. The dreaming attention becomes even keener than the waking attention of the daily world.

This (tip of tongue to the hard palate) is practiced in daily waking time as part of the dreaming task rehearsals.

### **Calm sobriety, soberly remembering and completing the task at hand**

When we wake up in *dreaming* and realise that we are *dreaming*, we calm our whole being. We remember to be sober; and we remember the dreaming task at hand. We focus on it and soberly, calmly, complete it.

We have to persist with it. We sustain the *intent* to remember and complete the dreaming task for as long as it takes. Once it is completed, our *intent* is free, and can move on to the next dreaming task.

**Dreaming tasks** – Toltec dreaming (progressive tasks) : Gates 1-2

Refusing the inorganic beings

Toltec dreaming (progressive tasks) : Gate 3

The three tasks of *dreaming* in normal awareness

## **Compact**

### **Dreaming gates 1-3 / dreaming tasks 1-3**

The dreaming gates are progressive levels of completion of the energy body. The three tasks of *dreaming* in normal awareness bring the dreaming attention into the daily world.

We pass gates 1, 2 and 3. Then we complete tasks 1 and 2. Task 3 is the culmination of this process.

#### ***Dreaming gates***

1. Find own hands/use them to arrange dreaming perception/strong sober controlled awareness of being present
2. Change dreams/learn to identify, ignore, hide from, and avoid the inorganic beings
3. See own sleeping body (out-of-body, bilocation, the double in dreaming)/see the units of existence as energy

#### ***Dreaming tasks***

1. Go to a locale in the daily world in dreaming (OOB)
2. Do daytime dreaming and go to the locale in real time (OOB)
3. Wake up at that location in full corporeal form (teleportation)



## Expanded

### Toltec dreaming (progressive tasks) : Gates 1-2

#### Gate 1

First we convince ourselves that we are *dreamers* and that we have reached our energy body. We feel this certainty as an unquestionable bodily knowledge, with all of our physical being, every cell in our body.

\* We become aware of falling asleep.

We do this by sustaining the image of the dream we are entering.

In silence, we become aware that we are falling asleep, suspended in darkness and heaviness. We are aware that we are in a dream.

Then

\* We find our hands to use as the point of departure and renewal.

We will find ourself in a dream. No matter what the dream is, stick to your task.

We hang on doggedly to the image of our dream, experiencing it in brief glances, looking back at our hands when the image starts to slip into something else; in this way we sustain the dream we are in.

\* We build the capacity to look in glances at the items of our dreams. For this, we have to awaken to self-awareness, and remember to consciously look at those items.

The control we are after is no different from the control we have over any situation in our daily lives. we command to know that we are *dreaming*, as we have always *intended* to know when we're awake.

## Gate 2

\* We learn to change dreams in a controlled, orderly fashion.

We can do this by going to sleep in the dream and dreaming we've woken in another dream; or by observing the vortexes before us, hatches into other dreams; or by letting the items of a dream trigger another dream by gazing at them; or by isolating foreign energy (scouts – inorganic beings from other worlds) and following it.

Learning how to change dreams leads to learning how to change total worlds in the second attention.

\* We learn to go to the inorganic beings' world without having any dealings with them. We get an energy boost by first going to the inorganic beings' world. That is all we use that world for. We have no dealings with the inorganic beings at all, although they will try their best to have dealings with us.

If we engage with them, we run the risk of getting trapped forever in their world.

## Refusing the inorganic beings

### *The agreement we didn't sign*

The inorganic beings have both helped humanity and destroyed it. In the beginning, hundreds of thousands of years ago, humans were like chimps, living in trees. If not for the inorganic beings, we would still be living in trees.

Through, perhaps accidentally, eating psychotropic plants, humans made direct contact with the inorganic beings, who moved humanity's collective assemblage point to the position of reason. And we started to evolve our understanding, thought processes, language, comprehension, technology, all that.

However, the old seers, around at least seven or eight thousand years ago, made a bargain with a particular type of inorganic beings; the trade-off was (and still is) that those inorganic beings (which seers call the flyers) put their mind, by extending it beyond their forms, into the energy sphere of human beings, thus taking control of humanity by thinking for us. The flyers would then be able to agitate humans internally and feed on the resulting energy released by emotions.

In return, the old seers were exempt, and given valuable knowledge like *dreaming* knowledge, technological knowledge, anything they wanted to know.

Those old seers, or at least their modern equivalent, still rule the world thanks to that bargain, by which they sold out humanity for power and knowledge. Currently they are known as 'the elite' or the 'globalists'.

In the days of the old seers, the flyers made themselves visible. Stories still survive of the 'serpent-headed beings', the 'demons' or 'archons' (rulers). These days, they have opted for invisibility by removing themselves from our cognition of the world. Like all inorganic beings, the flyers don't give a shit about humanity; they are only interested in their own sustenance.

Therefore, we refuse the inorganic beings. The damage they have done to the earth and our beings is just too great to ever trust them again. We don't need them at all.

### ***The inorganic beings are slavers***

In *dreaming*, other types of inorganic beings attempt to influence us. they are all superfluous to the path; whatever we want to know or do, we can accomplish by ourself. Their 'help' is NOT help, but *bait* designed to trap and enslave us.

Inorganic beings are slavers and tricksters. It is absurd to trust them. We refuse it all.

When dreamers realise that the inorganic beings have no appeal, it is usually too late for them, because by then the inorganic beings have them in the bag. Dreamers usually don't see the trap being laid, or even suspect it.

### ***How they enslave us***

The inorganic beings want us to say that we will stay with them in their world.

They will be around us, appearing to be other people or animals or things. The fulfilment of the desire to impress others with *dreaming* powers, or to desire knowledge of *dreaming* or of the daily world, or oneself, is offered by the inorganic beings.

Once we say we will stay, we are bound forever; our path and tasks are over; we are slaves to them. It only takes one thoughtless distracted moment for this to happen. So we cut our risks down to the minimum possible by completely ignoring them at all times.

They are cagey, strategic, diabolical in their attempts. They sneak up on the *dreamer* after lulling him. They put his deepest personal desires just within his reach. They pretend to be impressed, and flatter; they play on our concerns. They are ruthless and know what works on the personal ego level. So, the *dreamer*, with perfect discipline, sticks to being a sober, utterly detached free warrior, which has no personal concerns or desires, and which lives, awake and asleep, by letting go.

### ***The dreaming emissary***

The inorganic beings communicate with *dreamers* using the dreaming emissary, a disembodied voice that the *dreamer* hears, which tells him things, flatters him, caters to his fantasies, and tries to get him to say that he will stay in their world.

The emissary is concise. It purports to give aid by disclosing information. But it can only 'disclose' what the *dreamer* already knows. It is an impersonal force that comes from the world of the inorganic beings. It acts on us because of the fixation of our assemblage point on a particular position. Every *dreamer* hears it; but we don't care about it, and never take its communications as advice or as revelations.

There is no point in becoming the pupil of the inorganic beings. The price is too high. It was the damnation of the old seers, who were destroyed. What they offer for such a high price, we can do by ourselves, without them.

So, we learn how to blatantly ignore them and their efforts, first in the daily world by ignoring the soundings of the flyers through us; and then completely ignoring the emissary in *dreaming*. Dependence on the inorganic beings is idiotic; we depend on silent knowledge, period.

For advice and revelations, we stay directly connected to the spirit, which tells us how to be impeccable. That state of grace (warrior/path/spirit) is protection from the inorganic beings, because it excludes their influence.

### *The world of the inorganic beings*

The world of the inorganic beings is solid and stationary. That world is made of tunnels, which are the true fused-together bodies of the inorganic beings, which project their ethereal bodies like film images on a screen.

The inorganic realm, made of the inorganic beings, fused together as immovable tunnels, is poised to teach *dreaming*. That world, stationary, fixed to draw us like moths to a light, wants our awareness. It is after any awareness that falls into its nets. They will give us knowledge, but they extract the payment of our total being.

They are like fishermen. They catch the awareness of the beings that go to their world.

They can't force anyone to stay with them. To live in those tunnels, to live inside the inorganic beings, is voluntary. Yet, they are capable of imprisoning and enslaving any of us by catering to our deepest personal desires, the desires of the cage of self.

The inorganic beings don't let anyone go, not without a real fight.

Beware of awareness that is immobile. It hooks onto dreamers' innermost feelings and plays them mercilessly. They create the sense of our being unique, special, exclusive, and the sense of our having power. Uniqueness and power are unbeatable as corrupting forces. Corruption leads to our damnation, as it did for the old seers. We must be incorruptible in daily life, so that we are incorruptible in *dreaming*.

There is no way for seer-dreamers to accept anything offered to them, beyond a certain point. The challenge for us is to take only what we need from that world. Nothing more. Our virtuosity is to know what's needed, and our highest accomplishment is to take only what's needed.

### ***Taking only what's required***

The problem is that the energy required for the large movements of the assemblage point comes from the inorganic beings' world. There is no other viable energy source for us, and we need an inordinate amount of energy to do what we do. We can redeploy our inherent energy to begin *dreaming*; but to go to other realms, to *see* energy, to forge the energy body, etc, we need energy we don't have, so we get it by going to the world of the inorganic beings.

We take their energy but don't give in to their influence. This is known as the Ultimate Stalking, or 'stalking the stalkers'. We have no dealings with them, and sustain the *unbending intent* of freedom. The energy body understands this. Only in soundness of mind can energy and awareness be enhanced.

We go into their realm exactly as if we are venturing into a war zone. That world, like our own, is always poised to strike. It takes prisoners, and can kill us. But we are warriors, and we survive and stay free.

### ***We refuse the inorganic beings because we don't need them***

Once we have refused them, there are no more headaches. We don't need them, only the energy from their world. They, themselves, are completely superfluous to us. To remain there would be like filling our gas tank at a gas station, and then never driving away. It's just a gas station, and although there are attendants, it's self-serve, and we don't need them.

We keep the second gate simple and uncomplicated. We do what we have to do (the task) and soberly stay on track.

The inorganic beings are not interested in females, only males. They pursue males and try to hold them prisoner. Females are not subject to this. Females come and go in the inorganic beings' world as they please.

## **Dreaming self-protection**

We *intend* and *will* the discipline of being utterly detached from the inorganic beings and their world. We never talk to them or listen to them; we disdain them. They have no value to us in terms of completing our *dreaming* tasks. Quite the opposite; they will, if given the chance, waylay us, stop us, make us their slave for an eternity. So, we have nothing to do with them.

With the most powerful discipline, we *intend* and *will* sustained freedom and make this our number one priority.

We leave other entities alone in *dreaming*, and become unobtrusive, even invisible, so that they will leave us alone too. It is a predatory universe, so we take all steps to protect ourselves.

We begin this *intent* by ignoring the soundings of the parasites, the flyers. We carry it through into *dreaming*. This is mandatory.

Harmony –

To protect ourselves in *dreaming*, we condition our daily waking selves.

In waking, it is best:

To be happiest when alone and unbound by others

To not feel needy of anyone or anything

To never be upset by anything

To see no difference between people and inorganic beings (both can entrap)

To learn how to refuse everyone and everything, to say NO to anyone and anything

To be unpersuadable, unbribeable, unbuyable, unttemptable (incorruptible)

To be elusive, free, and focused only on the task at hand.

## **Cultivating freedom and aloneness**

By the act of *dreaming*, we compel the inorganic beings to interact with us. It is up to us not to engage with them. We refuse all the knowledge they offer. We don't need it. It distracts and deviates us from the path of true knowledge and freedom. What they teach only entrenches us in the old structure.

We *dream* alone and free; this is why we cultivate that state in daily life. There is no difference between our fellow humans and the inorganic beings, since both seek to engage and entrap us by offering what we do not need. We treat both the same, with disdain, practicing in daily life with our fellow humans, so that we have the same consciousness in *dreaming*. That awareness and attitude of disdain protects us from the designs that the inorganic beings have on us. This disdain may seem to be a very negative attitude, but it is necessary at this level. Our disdain is really disdain for the cages of self, not for the beautiful beings in those cages.

We cultivate the feeling of being totally content and at peace alone. The state where nothing devastating is happening, and we are at rest within. We view interaction with humans (the cages of self) as disturbing to our peace and contentedness. We are content with our simple life devoid of human drama, where nothing of human engagement is happening. We disdain human interaction because it is a huge disturbance to our state of inner peace and contentment. Though we are with people, in their world, we are not part of it. For us, there is only the path, and sometimes people are part of that.

We choose between huge disturbance and peaceful contentment, by choosing between human engagement and attachments, and disengagement from human affairs, voiding all attachments. Then we have no emotions when we face people. We do not emotionally engage. Then we have no attachment. They become unimportant apparitions before us, offering us nothing of value. They are all in emotional turmoil, and trapped in attachment. We disdain their state, and we disdain emotionally engaging with them, preferring our simple, peaceful, orderly life of quiet by-ourselves. It relaxes and calms us; the alternative brings tension and anguish.

With inorganic beings and humans, the secret is not to fear them. And this must be done from the beginning. Our *intent* has to be one of power, abandon, fearlessness. They will come to the dreamer in any case. When they do, we ignore them with disdain, knowing they are antithetical to our path, just as we do with other people when we are in the daily world. All of what they offer is injurious nonsense, whether human or inorganic being. To us, they are all unimportant, but potentially distracting, apparitions.

We make no exceptions. We emotionally engage with no-one; so we cultivate our view of them as apparitions, and we cultivate the awareness that we need have no emotion toward them for any reason.



If we do have emotion for them, we have engaged, and we need to quickly disengage. We observe, witness, the apparitions, that is all.

They can be, or say, or do anything; we may observe, but never judge or try to influence them or join in. There is an abyss between our existences, which we choose not to cross. We stay where it is peaceful, rather than crossing over to them by engaging emotionally, and then being stressed/traumatised/devastated.

We remain disengaged by focusing our *intent* on the peace and relief of contented by-ourselves. We feel that tranquil peace, and we remain in that feeling of contentment.

When we are around people, we bring that *intent* into razor-sharp focus. We are facing an apparition, a flyer-construct, and we disdain emotional engagement with it. We don't want anything from it. We are already satisfied. Simple as that.

The way to have no wants is to be already satisfied.

We yearn/strive for nothing; yet we keep our passion and drive to progress on the path.

We impeccably do our utmost, yet we are at peace, wanting nothing for ourselves, because we are already satisfied. Contented in our by-ourselves.

Our powerful being, which was always hidden under the wanting worrying self, is now strongly felt. It takes over, and powerfully progresses on the path.

This state is some protection against the influence of the inorganic beings. We *dream* alone, as we live alone. We seek no-one, accept the company of no-one, so that we will ignore 'people' (the inorganic beings) in *dreaming*.

The second gate of dreaming is the 'filter' which prevents weak, miserable people from accessing power. We pass through the filter into freedom from the inorganic beings when we reach the strong side of the dreaming attention, thus losing interest in anything the inorganic beings have to offer. Everything they offer is superfluous, and extremely dangerous, since the price is to be their prisoner. Once we pass through the third gate, we're free of them.

### Gate 3

\* We *dream* that we see our own sleeping body, and then we turn and walk away. We move around and examine everything.

Find a way to verify that it is actually your sleeping body you are looking at, and not just a dream. We do this by *intending* to *see* energy, the energy of our own sleeping body.

We initially do this by pointing with the little finger of the left hand, and saying out loud that we want to *see* energy. But eventually, we simply silently *intend* it.

We begin to deliberately merge our *dreaming* reality with the reality of the daily world. That merging has to be thorough. We are bringing the dreaming attention into the daily world, and then the double into the daily world. We need to be more fluid than ever.

At the third gate, we complete, consolidate, the energy body. We begin forging the energy body by completing the tasks of the first and second gates. By the third gate, it is ready to act.

But it is also ready to be mesmerized by detail.

The dreaming body's tendency is to get lost in detail. So we learn to resist the nearly irresistible temptation to plunge into any particular detail.

The smallest detail, a spot on a wall, for instance, can become a world to the dreaming body.

Inanimate matter actually possesses an immobilising force, a 'beam of energy' that keeps us transfixed on it.

We have to make a staggering effort to direct the energy body to not let any particular thing imprison it.

To make this easier for it, we hold back our rationality. Rationality is responsible for our insistence on being obsessed with superfluous detail. We need irrational fluidity and irrational abandon to counter that insistence.

\* The next task of the third gate is learning how to move in *dreaming*.

At first, we only move in *dreaming* if something outside us pulls us. The inorganic beings pull the energy body; we never move under our own volition through the first and second gates.

When we learn to move by ourself, we are beyond their reach.

The energy body has to unite all its resources and engage in its entirety in order to act.

Moving around is either easy or impossible. We don't move around by walking. We *will* ourselves to move by gliding. We *will* ourselves to move to somewhere, and instantly we are there. When the energy body learns to move around by itself, it is thoroughly out of the inorganic beings' reach.

We explore. The walls of rooms in *dreaming* are liquid; we plunge into them. We go to unbelievable regions through these liquid portals. We are perfecting the energy body by having these experiences, and this takes a long time. The reason it gets stuck in detail is its inexperience.

We spend a lifetime consolidating the energy body by letting it experience everything possible. This is how it matures. Until it does, it remains self-absorbed. It can't get free from the compulsion to be absorbed by everything.

But we can lend it a hand. We can direct its behaviour. That is, we *stalk* it.

Everything depends on reaching the appropriate assemblage point position. *Stalking* is the way to make the assemblage point stay put on that perfect position. That perfect, optimum position is the position where the energy body can become consolidated and from which it can finally emerge.

From the moment of being able to move on our own in *dreaming*, the optimum position has been reached. Next, we *stalk* that position. We fixate the assemblage point on that position.

It is simple. We *intend* to *stalk* it. We let the energy body *intend* to reach the optimum position, and then we let the energy body *intend* to stay at that position. This helps to curtail its obsession with detail.

\* The next task is to practice *seeing* energy in dreaming.

When the energy body is complete, dreamers *see* energy every time they gaze at an item in the daily world. In *dreaming*, if they *see* the energy of an item, they are in a real world, not just having an ordinary dream. In ordinary dreams everything is merely our projection; nothing has energy, so energy can't be *seen*.

The scouts from other worlds, which can be found in ordinary dreams, are the only items in ordinary dreams that have energy. They are real. Their energy sizzles; the energy of our world wavers.

So, this task is to discern, by *seeing* energy, whether an item is real; and if it is, whether it comes from our world or from another world. For this, we *intend* to *see* energy in an ordinary dream; we *intend* to *see* the energy of our own sleeping body; and we *intend* to *see* the energy of the scouts (explorers from the inorganic realms).

In fact, we *intend* to *see* the energy of whatever we encounter.

Once we reach the third gate, we are able to *see* energy when we gaze at anything in the daily world. We are then ready for our training in heightened awareness.

## Other worlds are real

The second attention perceives something real when we move into other worlds; that is, when the assemblage point moves beyond the bounds of the daily world and reflexes at a new position. We have to fully understand and accept the reality of what we are *dreaming*.

The items from or in other worlds, other aware beings, are dangerous, predatory, violent. They can end one's life. They will attack in a deadly fashion. They are real. Our rationality will try to protect itself with disbelief, but we have to realise the total implication of the reality of what we *dream*.

Since *dreamers* meet real alien beings and enter real alien worlds of all-inclusive effects, they are in a permanent state of the most intense and sustained alertness. Any deviation from total alertness imperils the *dreamer*; he may be killed, or be lost or trapped in another world. So we regard *dreaming* as something **extremely dangerous**.

We round up our energy and change our attitude. We become inconspicuous, invisible, inaccessible.

We never attract attention to ourselves. We only take quick glances at alien energy. Sustaining our attention on them is tantamount to soliciting their awareness to focus on us. Once they do, we are compelled to go with them. We stay fully alert, aware. And we always sustain the *intent* of total freedom through sober detachment. We take disciplined control of our assemblage point, not giving it even a fraction of an inch leeway.

Impeccability means sober detachment and near-indifference. The opposite, indulging, is emotional attachment and reaction.

This prepares us for the final task of the third gate.

## Traveling to other worlds

\* The final task of the third gate is using awareness (the aware cosmic fibres of energy, the emanations and the scouts) to move, to travel, to other worlds. Awareness is a glow, and we hitch our energy body to that glow (scout) and go with it. In this way, we can go to the ends of the universe, or to other universes. The scouts are that glow.

This is an issue that requires masterful handling. It is the most important, vital, and dangerous thing that seers do.

First, we get an energy boost by going to the world of the inorganic beings, for an instant, bypassing their influence.

\* Part of the task is bypassing the influence of the inorganic beings.

Then, using their world as a springboard, we *intend* to be hurled through the medium of awareness into another world.

The inorganic beings have superb consciousness and can exert a tremendous pull on *dreamers*, easily transporting them into other worlds.

They can swiftly move the assemblage point out of the energy sphere's boundaries, into the nonhuman universe. So when they transport a *dreamer*, it is to worlds beyond the human domain.

This is part of dreaming-awake, and we go with our whole bodies, not just our dreaming awareness. We begin by going into other worlds in *dreaming* and progress to going into other worlds with our whole physicality. But under the influence of the inorganic beings, we run the risk of being lost in another world.

This task is good practice in case we accidentally shift with all our physicality to another world, or if the inorganic beings send us to one. If they intervene, and hurl us into a deadly new world, we will know what to do to return to our world.

Other worlds make us forget the daily world. We forget where we come from. A sort of mental fog sets in. This happens in total perception, when the assemblage point is immobile within a small defined boundary. So there is a huge danger of getting trapped in another world.

\* To break that force of forgetfulness, to dispel that fog, we have to displace the assemblage point by *intending* its displacement. We hold a memory of where we have come from and use it as a point of reference. We have to fight hard to succeed. We use nothing in the other world, stand back from everything. We stand naked and apart from it all, or we are done for.

It is utter detachment from other worlds that enables a warrior-traveler to return to the daily world.

The re-entry back to our world is automatic if we don't let the fog set in.

## The three tasks of dreaming in normal awareness

### Compact

1. Travel in a *dream* to a prespecified locale in the daily world
2. Travel in a *dream* to a prespecified locale in the daily world in real time
3. Wake up there in full corporeal form

The three tasks of *dreaming* in normal awareness serve to train the second attention.

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### Expanded

First one travels to a prespecified locale, and then he goes there, in *dreaming*, in real time, in the real world.

At the locale we should isolate and remember unobtrusive details, which is precisely what the second attention will zero in on, and then check that detail in waking time.

This is a warrior's task. We must go to specific real places in *dreaming*; we must try to find buildings or houses or natural places and look at them, without dissolving the images.

To help ourself in our task, we pick a specific object that belongs to the place we want to go to, and focus our attention on it. From the specific object, we go back to our hands, then to another object, and so on.

It is easier to travel in *dreaming* when one focuses on a locale of power. The *dreamer* does his best to possess a total recall of the place(s) he wants to frequent in *dreaming*. A well-known spot is best. Once he has established the spot, he *wills* himself to go there.

When that technique is mastered, his *dreaming* will become congruous with the time of day that *dreaming* is taking place. Otherwise, the visions he has are not *dreaming*, but only ordinary dreams.



The *dreamer* is learning to pay attention with the second attention. The exercise of paying attention is extended from the hands to finding places and objects, specific features. From there, the jump is to find these things at the corresponding time of day when the *dreaming* is taking place.

The final task of *dreaming* in normal awareness is to wake up at a dreaming position. The final stage is drawing the dreaming attention to focus on the total self. This requires sobriety and *intent*, and all the attributes of a warrior – discipline, control, forbearance, timing, *intent*, and *will*. Energy is pooled by using the petty tyrant.

*Intent*, the control of the force of alignment (*will*), maintains, through the dreamer's sobriety, the alignment of emanations that have been touched by the glow of awareness in *dreaming*.

Then the **double** comes into the world.

The final stage is usually ushered in by the *dream* of looking at oneself asleep. By the time we have such a dream, our attention will have been developed to such a degree that, instead of waking ourselves up (which we must NOT do, or we will die), we turn on our heels and engage ourselves in activity as if we were acting normally in the world of everyday life.

From that moment on, there is a breakage, a division in the otherwise unified personality.

The *dreamer* has thus reached the position of silent knowledge, the 'here and here', by way of *dreaming* rather than *stalking* (in *stalking*, we reach the 'here and here' via the teachings of the abstract cores of the spirit stories).

What this also means is that the *dreamer* can transport himself, by the force of *will*, to the locale he is dreaming about. He can wake up there, in his full corporeal form. He, in effect, teleports his body. In other words, all of his being is dragged to where his energy body is.

Back reading –

Again, warrior – inner silence, sobriety, and living an impeccable life – is the key to success.

We are building a sober, impeccable, controlled awareness in daily life to transfer to our *dreaming* self.

We keep it very simple and stick to the basics :

- \*Warrior (living an impeccable life, saving energy, ego-strike training);

- \*Alertness, impeccability and sobriety in daily life, building a controlled awareness which can then be transferred to the double;

- \*Sexual identity discontinued (*dreaming* battery charged).

With these, we are practicing reaching the strong side of the dreaming attention.

## Transition to dreaming-awake

### The double/ the dreamer and the dreamed

All living beings have a **double**. A warrior learns to be aware of it. There are barriers guarding us from that awareness, which makes it a unique challenge.

The double is a *dream*. It is produced by holding the assemblage point on the dreaming position that brings it out. That position is silent knowledge, which results in bilocation.

The double is produced by the warrior. It is the self, and is real. It is accessed through *dreaming*.

The double has power and is used to accomplish unimaginable feats.

To reach the double, we must succeed in erasing personal history, self-importance, and routines. By making the self and the world fluid and placing them outside the bounds of predictability, we set up the practical conditions for having a double in the daily world.

To a fluid warrior, the world is no longer chronologically a single line, and his self and the world are no longer solid objects. He is a luminous being existing in a luminous world, where time is fluid and can be 'layered'.

He recalls two separate instants which happen at the same time, because the glue of the description of time is no longer binding him.

The *dream* where we are watching ourself asleep is the time of the double. This is the third gate.

### **Procedure – 3rd task of dreaming**

We go into *dreaming* and observe our own sleeping body. Then we travel by visualising where we want to travel to; we will instantly arrive there. Then we *intend* to wake up there.

As we are waking, we will be in neither one place nor the other, but rather in both places as an observer, holding two *dreams*, seeing two scenes at once. At that crucial, balanced instant we can choose to wake up in either one.

All we have to do is change our perspective and feel it from the perspective of the subject.

**We are two dreams**, and we can awaken in either one.

This is teleportation via bilocation.

We think the self dreams the double. But a moment comes when we realise that it is the double which *dreams* the self. Our daily self is a *dream*.

Right now, your double is *dreaming* you.

Backreading – Transition to dreaming-awake; the possibilities of dreaming-awake

### **The dreamer and the dreamed**

Sometimes seers are not their daily self, but the double. For each seer there is another seer. A twin. At times the seer is his twin. The other IS the self. The double is the seer himself, developed through *dreaming*. It is an act of power.

The double is the body one gets in *dreaming*. It looks exactly like oneself, a perfect replica of the waking body.

It is a phantomlike projection of energy created by the fixation of the assemblage point, by the fixation of the second attention, as a three-dimensional image of the physical body.

It is not like a ghost. Although it is arrived at through *dreaming*, it is as real as can be.

All beings have a double. A warrior-seer just learns to be aware of it. It is the precise aim of the warrior's way to foster and maintain that awareness. The warrior cleans and shines it, and keeps it running. Thus he is aware of when it is the time of the double. The *dream* in which we see ourselves asleep is the time of the double. One should be prepared for it.

The double is a *dream*. The self *dreams* the double. But the whole truth is not so simple. Once the self has learned to *dream* the double, it arrives at a weird crossroad and a moment comes when one realises that it is actually the double which *dreams* the self.

One can know then that one's so-called waking time is a *dream*, that his double is *dreaming* him, in the same way that he dreams the double.

With the double, one can experience being in two places at once, and use that bilocation to travel and to transform.

At first, it is necessary to bring the double out with shock or a near-death experience, with terror, with great embarrassment, or with ritual and power plants. Later, one learns how to come out as the double using *unbending intent*, or strong emotion, or great interest, letting feelings (silent knowledge) be the guide.

We shrink the *tonal* (the daily self), and then the *nagual* (the double, also called the Other) can emerge. We boost the *tonal* (remove self-importance) so the *nagual* can emerge. We complete the tasks of *dreaming* so the *nagual* can emerge.

### **Bilocation (two dreams)**

'Here and here', out of body (OOB), we are in two places at once. We have two *dreams*. One is the physical body, the other is our dreaming body. The two are both our self. We can be both at the same time, or alternately one or the other.

We can project the dreaming body in waking (out of body experience); or, we can go to sleep and *dream* that we see our own sleeping body.

### **Teleportation (waking in the second dream)**

Once sobriety is acquired and the dreaming positions become increasingly stronger, the next step is to wake up at any dreaming position. That manoeuvre requires not only sobriety, but all the attributes of warrior as well, especially *intent* and *will*.

We can travel by waking up at a distant dreaming position. By moving our assemblage point from normal awareness all the way to the position where the dreaming body appears, our dreaming body can actually fly over short or incredible distances in the blink of an eye. The mystery is in the dreaming position. If it is strong enough to pull us, we can travel a short distance, or go to the ends of this world, and wake up there in full corporeal form.

There is no way of knowing how it is done. Strong emotion or *unbending intent*, or great interest serves as a guide; then the assemblage point gets powerfully fixed at the dreaming position, long enough to drag there all the emanations that are inside the energy sphere.

'Here and there' becomes 'here and here', becomes 'here', which before was 'there'. The warrior goes to the place in a *dream*; and then the dreaming position becomes powerfully fixed. One reality and one *dream* become two *dreams*, which become two waking-ups, one of which becomes one reality. The dreamed becomes the dreamer, and the dreamer becomes the dreamed.

The warrior's feat is to choose to wake in the second *dream*, thus teleporting from one place to another via *dreaming*.

## **Traveling from inner silence**

Traveling from inner silence is different. It is more direct. More mysterious. It is similar to what is done in *dreaming*. But there is no interruption caused by going to sleep. Nor is there any attempt whatsoever to control one's attention.

Travelling from inner silence entails an immediate response. It is dreaming-awake. The assemblage point is placed directly on the specific position that allows that journey. Then the great mass of awareness, the Great Spirit, the dark sea of awareness, infinity, supplies whatever is necessary to make that journey.

There is no way to choose the destination at will. Inner silence selects it unerringly.

Those journeys are real. There are no mere dreams from inner silence.

## **Entering, and returning from, other worlds**

We can travel, via bilocation, beyond this world, and wake up there. Feelings are the guide to new worlds. We can disappear from this world because we wake up at a dreaming position beyond the limits of the known.

Using nothing in the the daily world, standing apart from everything, not getting involved in any way, is how we can free ourselves to leave the daily world.

It is important to always return to the daily world from the new worlds we travel to. But if we wake up in another world, we completely forget the daily world. There is an almost insurmountable barrier to remembering; and thus there is the risk of getting stranded there.

So, we use nothing in the other world, and stand apart from everything, not getting involved in any way. If we do this, we can fight the fog of forgetfulness, and remember where we came from.

The same technique frees us to go there, and then brings us back.

## **Transformation**

By the same token, we can *dream* that we are a different person, or a bird or animal, or water, or a cloud, or gigantic or microscopic, or a male or female, any transformation we want, and then wake up there. Feelings are the guide; then we reawaken in the daily world as our daily self, but transformed.

Everything is a movement to, a powerful fixing on, and then release from, dreaming positions by the assemblage point.



## **Silent knowledge and totality of being**

### **The influence of the flyers on humanity**

From 200,000 years ago until around 50,000 years ago, human beings were not like us; although their appearance was the same, they lived through silent knowledge, not reason. Then humanity changed.

Through the (at first accidental) use of psychotropic plants, humans began to interact with the inorganic beings, and new realms of possibility opened up. The assemblage point position of reason became possible. And, at first, humans were between the two; both silent knowledge and reason were accessible, with silent knowledge dominant.

This process of being taught by the inorganic beings continued for many generations over about 30-40,000 years, until some men had such power that they were like gods.

But personal ego, not sobriety or freedom, was the driving force of their endeavours.

At this point, which was around 10,000 years ago, they were so proud of their power that they boasted to the cosmos, 'Here we are!' and the cosmos noticed, in the form of the flyers, who responded by coming to earth and enslaving humanity. We don't know exactly when they arrived; but we can say that this global slavery of humanity has been the situation for at least 10,000 years, and is directly attributable to those ego-driven men.

Under the flyers' rule, we have been blocked from silent knowledge. We now live only through reason, and our only real function is that of domesticated cattle; we are being raised and used as food for them.

The quest of the student, then, is to reconnect to silent knowledge by getting free from the flyers.

## **1. The effect of the flyer mind**

Under the rule of the flyers, humans have gone from perceiving the self and world from silent knowledge to perceiving self and world from reason. Both are general positions of the assemblage point.

Once, in the mists of time, silent knowledge was the general assemblage point position of humanity. Now it is reason, and silent knowledge is unavailable to us.

This is the effect of the flyer mind.

Our natural connection to silent knowledge has been stopped because of the flyer mind.

## **2. The body has silent knowledge**

The mind has reason; the body has silent knowledge. So, we start to perceive with the body.

## **3. The deep self is silent knowledge**

The deep self is silent knowledge, and it is the self of the body. It is the core, the spirit. It is *intent*, which manifests as the energy body, which in turn can manifest as the double. It also manifests as the surface self of the body, in the *tonal*.

The flyer mind has taken over our true self's rightful place, like a fake desktop from a computer virus.

Humans can still intuit silent knowledge. We feel incomplete and unfulfilled because we are not directly connected to it (our true self) any more, because of the blockage created by the flyer mind.

## **4. Silent knowledge is our natural state**

Silent knowledge is part of our totality. It is our very abstract part, which is our very powerful part. It knows everything, and can do pretty much anything.

We need to be able to access that part of ourselves, reintegrate it into a clean, deep connection, so that it is what it should be – our natural state, a volitional ability, the return to our true nature.

## **5. Reaching silent knowledge**

One is a feeling. We are an awareness, encased in (our idea of) the physical body.

Stopping the internal dialogue entails suspending one's entire thought processes, resulting in a feeling of floating or being suspended. It can result in panic. We remain calm and determined until that feeling (of being about to die) passes. It will.

Then, feelings become clear bodily sensations, which replace thoughts. Those sensations are knowledge without words.

## **6. Silent knowledge produces the double**

When the assemblage point is squarely on the position of silent knowledge, the double is produced, and we are 'here and here', bilocated.

This is the journey of the assemblage point we take in training. This is the path.

## **7. Stopping the world**

Sobriety – cease self-reflection, cease self-concern, fearlessness.

Not-doing (activity contrary to reason).

Suspend judgement so that anything is possible, and so the mind/reason is suspended.

Prolonged quiet mind (stopped internal dialogue), the flyer mind flees.

Enter inner silence/silent knowledge/*seeing* (direct perception of energy/silent knowing).

## **8. Coping with *seeing***

No matter what we *see*, we have to act as though nothing is happening. This is control and aloofness. We act *as if* we are in control, though we may be shaking in our boots. This dissipates obsession.

The only way to counteract the devastating effect of the seers' world is to laugh at it.

## **9. Pure witnessing of the unknown (fretless perception/becoming nothing)**

One purpose of the way of harmonious flow is to prepare us for meeting the inorganic beings, who can inspire terror. We need to become able to remain totally calm and settled no matter what happens, and we achieve that, initially, by training ourselves to remain totally calm within in our everyday life, remaining stable instead of going up and down, as most people do, as everyday life unfolds.

Inorganic beings love strong human emotion, which shoots off us. They love animal terror most of all, because it releases the most energy. So, they cause it. This drains us, and compromises us; it can even kill us.

Therefore, sobriety – utter internal calm – is what we really need. The way of harmonious flow leads us to profound sobriety. Then, we are able to meet the inorganic beings detachedly, rather than being emotionally involved.

Using the petty tyrant to train with, fielding their ego-strikes on us, is the vehicle for this. Further, we train strength of detached witnessing and protect our energy body by releasing all 'gripping points' such as addictions, obsessions, concerns of the self, personal worries and wants, possessions, etc – that is, fretting.

Our goal is to train to be pure, unbiased witnesses. We learn to witness dispassionately, free from fretting.

This is a big challenge. We have a centralised point of view because we are a unit. This means we are in a subjective position, witnessing the object. We have to be objective in our view in order to be detached enough to witness dispassionately (unemotionally, soberly).

'Witnessing' means experiencing. Living through; seeing, hearing, tasting, smelling, feeling. And we apply this also to thinking. We are here, now, and all around us is existence, which we detachedly, dispassionately, witness (observe, experience). We neither abandon ourselves to anything nor dislike anything; then nothing can trap us or reject us.

We like whatever we want; and we feel nothing at all for whatever we want. We overcome everything by realising that it is nothing; that is, only a description. Everything is there and yet it isn't there. We do the same with ourselves; we are here, yet we aren't here. We are nothing. There is no social self.

This is the 'final inch'. The personal self becomes nothing, and everything becomes nothing.

## **Liberation from the human form**

Our end is calling to us. We may find it difficult to let go as we should.

Our feelings make boundaries around who and what we love. The more we love, the stronger that boundary. We have to lift up our feelings from in and around who and what we have loved, as far as those feelings extend out. Where they end is the boundary. Those loved things and people have to go, have to be released and left behind.

We cross the boundaries of love, affection, addiction, clinging to. We leave it behind, release it all, and accept the challenge of that change of situation into freedom, impeccably and harmoniously, with ease, at peace.

When we cross those boundaries, knowing we will never be back, we break those boundaries, and are free. This lightens us up and brings us joy and excitement.

Then, everything and everyone of the *tonal* reflects our personal indifference, as well as our awe and wonder at its existence. Nothing then can trap us or reject us; and we don't need to cling or avoid.

Male warriors have to be forced to give up their holdings. They are required to let the body relax and abandon itself to its death, releasing all its holdings. The threat of death is enough. Our holdings, our shields to the unknown, are replaced by our *will*. Our *will* makes us survive.

Thus, we drop all or most of our shields that were blocking the second attention. The assemblage point is free to move beyond the bounds of the daily world, and is also free to assemble the daily world in *dreaming*.

Releasing it all, especially any children we have made, results in completeness, and the loss of the human form.

## **Managing being formless**

Then, we have to learn how to manage and discipline the assemblage point in its newly-freed state.

So, we enter a state of profound sobriety, discipline, detachment, and wisdom, in the free state, in order to manage the free state.

We become fluid, at ease in any situation we are in. The challenge is to flow with ease in the social, with the social selfs, including the petty tyrants, no matter what they say or do to us. None of it matters at all. Instead, we release self-importance and self-pity, with humble gratitude.

We can *will* a change of mood in our daily life. It all depends where we center and focus our attention. We can actually become anything, depending on the level of dreaming energy we have accumulated via celibacy, and our level of *intent* and *will*.

## **The eye**

A warrior without form begins to see a huge 'eye' in front of him, close to his face. When we are formless, we can use that eye to go into dreaming-awake. The eye in front of us pulls us into *dreaming* whenever we want.

Grab the eye, and shake it like a bedsheet in the four directions.

Then, palms up, one hand over another at the chest, elbows extended to the sides. Grab with both hands.

Turn palms over and pull the eye open like a very heavy door.

The eye will pull you into *dreaming*.

Eventually, the eye becomes formless too, becomes nothing, yet is always there.

## **Formlessness enables remembering the second attention**

Losing the human form gives the freedom to remember the second attention, to remember our other self – dreaming, heightened awareness, and dreaming-awake. That means remembering with our body; the intellect plays only a minimal part.

We are accessing feelings and memories from the unconscious. The body, just as it does with trauma, will guide the way to connection.

Heightened awareness

## Training in heightened awareness

### The rule

#### The rule

The rule is the nature of all existence. It includes everything that exists. There is a part of the rule that guides warriors. That is the *intent* of being warrior and the *intent* of the spirit, which manifests as 'the warrior in the *edifice of intent*'.

The rule has been examined over millennia and has been collated by seers into the map to total freedom.

There is a general map, and there is a specific map for each being who quests for freedom.

The rule is the *intent* of the cosmos, from the largest to the smallest. Each warrior has her or his own nature and their own way forward. The way for any warrior is the rule for that warrior. Different warriors have different challenges in the edifice because they each have different shortcomings, which are their points of attachment to the old structure, the different points of drainage of energy.



## 1. The Eagle

The power that governs the destiny of all living beings is called the Eagle, not because it is an eagle or has anything to do with an eagle, but because it appears to the seer as an immeasurable jet-black eagle, standing erect as an eagle stands, its height reaching to infinity.

As the seer gazes on the blackness that the Eagle is, four blazes of light reveal what the Eagle is like.

The first blaze, which is like a bolt of lightning, helps the seer make out the contours of the Eagle's body. There are patches of whiteness that look like an eagle's feathers and talons.

A second blaze of lightning reveals the flapping, wind-creating blackness that looks like an eagle's wings. That is the wind of death.

With the third blaze of lightning, the seer beholds a piercing, inhuman eye.

And the fourth and last blaze discloses what the Eagle is doing.

The Eagle is devouring the awarenesses of all the creatures that, alive on earth a moment before and now dead, have floated to the Eagle's beak like a ceaseless swarm of fireflies, to meet their owner, their reason for having had life.

The Eagle disentangles these tiny flames, lays them flat, like a tanner stretches out a hide, and then consumes them; for awareness is the Eagle's food.

The Eagle – the power that governs the fates of all living things – reflects equally and at once all those living things.

There is no way, therefore, for man to pray to the Eagle, to ask favours, or to hope for grace. The human part of the Eagle is too insignificant to move the whole.

## **2. The Eagle's gift**

It is only from the Eagle's actions that a seer can tell what it wants.

The Eagle, although it is not moved by the circumstances of any living thing, has granted a gift to each of those beings.

Any one of them, if it so desires, has the power to keep their awareness, to disobey the summons to die and be consumed.

Every living thing has been granted the power, if it so desires, to seek an opening to freedom and to go through it.

It is evident to the seer who *sees* the opening, and to the creatures that go through it, that the Eagle has granted that gift in order to perpetuate awareness.

## **3. The nagual man and woman**

For the purpose of guiding living things to that opening, the Eagle created the nagual. The nagual is an energetically 'double' being to whom the rule has been revealed. The nagual can be in the form of a human being, an animal, a plant, or anything else that lives. The nagual, by virtue of its doubleness, is drawn to seek that hidden passageway.

In human beings, the nagual comes in pairs, male and female.

A double man and a double woman become the nagual only after the rule has been told to each of them, and each of them has understood it and accepted it in full.

To the eye of the seer, a nagual man or nagual woman appears as a luminous sphere with four compartments. Unlike the average human being who has two sides only – a left and a right – the nagual has a left side divided into two long sections, and a right side equally divided in two.

The Eagle created the first nagual man and nagual woman as seers and immediately put them in the world to *see*.

The Eagle provided them with four female warriors who were *stalkers*, three male warriors, and one male courier, all of whom the nagual pair were to nourish, enhance, and lead to freedom.

#### **4. The female warriors**

The female warriors are called the four directions, the four corners of a square, the four moods, the four winds, and are the four different female personalities that exist in the human species. These are not 'social personalities' but are configurations of energy spheres.

The first is the east. She is called order.  
She is optimistic, light-hearted, smooth, and persistent, like a steady breeze.

The second is the north. She is called strength.  
She is resourceful, blunt, direct, and tenacious, like a hard wind.

The third is the west. She is called feeling.  
She is introspective, remorseful, cunning, and sly, like a cold gust of wind.

The fourth is the south. She is called growth.  
She is nurturing, loud, shy, and warm, like a hot wind.

#### **5. The male warriors**

The three male warriors and the courier are representative of the four types of male activity and temperament, also not 'social personalities' but energetic configurations.

The first type is the knowledgeable man, the scholar;  
a noble, dependable, and serene man who is fully dedicated to accomplishing his task, whatever it may be.

The second type is the man of action;  
highly volatile, and a great humorous, fickle companion.

The third type is the man behind the scenes;  
the mysterious, unknowable man. Nothing can be said about him because he allows nothing about himself to slip out. He is the organiser.

The courier is the fourth type. He is the assistant;  
a taciturn, sombre man who does very well if properly directed, but who cannot stand on his own.

## 6. Identifying types of warriors

In order to make things easier, the Eagle showed the nagual man and nagual woman that each of these types among men and women of the earth has specific features in its luminous body.

The scholar has a sort of shallow dent; a bright depression at his solar plexus. In some men it appears as a pool of intense luminosity; sometimes smooth and shiny like a mirror without a reflection.

The man of action has some energetic fibres emanating from the area of the *will* (the midsection, just below the navel). The number of fibres varies from one to five, their size ranging from a mere string to a thick, whiplike tentacle up to eight feet long. Some men of action have as many as three of these fibres developed into tentacles.

The man behind the scenes is recognised not by a feature, but by his ability to create, quite involuntarily, a burst of power that effectively blocks the attention of seers. When in the presence of this type of man, seers find themselves immersed in extraneous detail rather than *seeing*.

The assistant has no obvious configuration. To seers he appears as a clear core glow in a flawless shell of luminosity.

In the female realm, the east is recognised by the almost imperceptible blotches in her luminosity, something like small areas of discoloration.

The north has an overall radiation. She exudes a reddish glow, almost like heat.

The west has a tenuous film enveloping her, a film which makes her appear darker than the others.

The south has an intermittent glow; she shines for a moment and then gets dull, only to shine again.

The nagual man and the nagual woman have two different movements in their luminous bodies. Their right sides wave, while their left sides whirl.

In terms of personality, the nagual man is supportive, steady, unchangeable. The nagual woman is a being at war and yet relaxed, ever aware but without strain. Both of them reflect the four types of their sex, as four ways of behaving.

## 7. The party of warriors

The first command that the Eagle gave the nagual man and nagual woman was to find, on their own, another set of four female warriors, four directions, who were the exact replicas of the *stalkers* but who were *dreamers*.

*Dreamers* appear to a seer as having an apron of hairlike fibres at their midsections. *Stalkers* have a similar apronlike feature, but instead of fibres the apron consists of countless small, round protuberances.

The eight female warriors are divided into two bands, which are called the right and left planets – that is, the planet of the *stalkers* and the planet of the *dreamers*. The *stalkers* are taught *stalking*; *dreamers* are taught *dreaming*.

The two female warriors of each direction live together. They are so alike that they mirror each other, and only through impeccability can they find solace and challenge in each other's reflection.

The only time when the four *dreamers* or four *stalkers* get together is when they have to accomplish a strenuous task.

But only under special circumstances should the four of them join hands, because their touch fuses them into one being. This should be done only in cases of dire need, or at the moment of leaving this world.

The two female warriors of each direction are attached to one of the males, in any combination that is necessary. Thus they make a set of four households which are capable of incorporating as many warriors as needed.

The male warriors and the courier can also form an independent unit of four men, or each can function as a solitary being, as dictated by necessity.

Next, the nagual and his party were commanded to find three more couriers. These could be all males or all females or a mixed set, but the male couriers had to be of the fourth type of man, the assistant, and the females had to be from the south.

## 8. The flow to freedom

In order to make sure that the first nagual man would lead his party to freedom and not deviate from that path or become corrupted, the Eagle took the nagual woman to the other world to serve as a beacon, guiding the party to the opening.

The nagual and his warriors were then commanded to forget. They were plunged into darkness and were given new tasks: the task of remembering themselves, and the task of remembering the Eagle.

The command to forget was so great that everyone was separated. They did not remember who they were.

The Eagle *intended* that if they were capable of remembering themselves again, they would find the totality of themselves. Only then would they have the strength and forbearance necessary to seek and face their definitive journey.

Their last task, after they had regained the totality of themselves, was to get a new pair of double beings and transform them into a new nagual man and a new nagual woman by virtue of revealing the rule to them.

And just as the first nagual man and nagual woman had been provided with a minimal party, they had to supply the new pair of naguals with four female warriors who were *stalkers*, three male warriors, and one male courier.

When the first nagual and his party were ready to go through the passageway, the first nagual woman was waiting to guide them.

They were ordered then to take the new nagual woman with them to the other world to serve as a beacon for her people, leaving the new nagual man in the world to repeat the cycle.

While in the world, the minimal number under a nagual's leadership is sixteen: eight female warriors, three male warriors, four couriers, and the nagual himself.

At the moment of leaving the world when the new nagual woman is with them, the nagual's number is seventeen. If his personal power permits him to have more warriors, then more must be added in multiples of four.

## 9. The situation today

All this is still valid, but only insofar as the warriors (and all the people on earth, with very few exceptions) are still those energetic types, and insofar as the warrior-seer must remember himself.

Still, this is a time of seeding of new lines of seers. There will come the time of new lines of seers, and the rule will again hold sway. For now, though, we are all on our own.

## 10. The rule guides the party of the nagual

The 'rule' is the name that seers have given to the guide of a party of seers, a kind of navigational chart, or a sample book of warrior's assignments and duties within the framework of his practices, which lead to the opening to total freedom.

The rule is the origin of the universal order. The order of the universe reflects the rule. Its operation and purpose are ignored, not because they are not known, but because they are not understood. Hundreds of generations of seers have given their lives in their zeal to elucidate it, and to develop practical proposals for every one of its conceptual units.

In the beginning, no-one attempted to catch a glimpse of the gleam of this structure, because nobody knew it was there. As the old seers of Mexico came into contact with other aware entities on this earth – the inorganic beings, who were much older and more experienced than the seers themselves – they began acquiring portions of the rule. One day they *saw* that all those portions fit into each other like a puzzle. That day, they discovered what they called 'the map', and the lineages of the seers began.

Through their *seeing*, the old seers verified each portion of the rule related to *dreaming*. They tested every combination, determining their effects on awareness. They organised exercises of *dreaming* on seven levels of increasing depth, and they penetrated the innermost twists and turns of the universe. Little by little, they developed the pattern of the nagual party, a structure in the shape of an extremely stable pyramid, capable of expressing the designs of power with transparent clarity.

But there was one thing the old seers didn't verify: the rule for the *stalkers*. They viewed *stalking* as a latent possibility which was not worth their while to explore in practice.

This was because, in an era when being a seer meant being at the top of the social scale, *stalking* as an art had no purpose. It would have been a poor investment. But when the modality of the times changed, that line of reasoning brought the old seers almost to the edge of extinction.

It was not until the appearance of the Toltecs – the new seers – that the other great portion of the rule revealed its extraordinary content. Lineages who were able to apply it were the only ones who survived; the rest were dissolved, and got lost in the vortex which signified the fall of the old seers' régime. The incorporation of *stalking* determined the birth of the new seers. With them, the rule of the nagual was completely elucidated.

The period of the new seers began between three and five thousand years ago, and reached its peak in the times of Tula.

Through *stalking*, the fundamental contribution of those seers to *seeing* was the concept of 'impeccability'. To this end, they created the structure of 'warrior'.

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The old seers made the error of identifying the rule with their particular interpretations, and wound up worshipping it and erecting temples in its honor. The new seers rejected all that. When they explored *stalking*, they dusted off the essence of *seeing* and rediscovered the goal of total freedom, which does not resemble religious goals in any way.

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The nagual is made of both a male and a female because, at separate times in the past, males ruled, and females ruled. At first females ruled, and led the lineages into pits of practicality that concentrated on concrete gains and ignored the abstract. Then males ruled, and led the lineages into pits of imbecility, from which we are only now emerging.

So now males and females have harmonised, and act as support, balance, and a stabilising force to each other.

Women have greater mobility and more energy than men. Practically the entire universe is female by nature, and teams of female seers travel through it as if they were at home in their own house. That capacity to circulate without interference from the dark energy (the inorganic beings) makes them the battery of the group.

On the other hand, men are detected by the inorganic beings at once, because their energy is bright and betrays them.

Also, since they are not made to give birth, males do not have a specialised organ for *dreaming* (the secondary function of the womb). Except for the nagual, the male elements of a party don't carry much sparkle; with few exceptions, they tend to be swallowed up and put in the shade by the personalities and talents of the women.



Nevertheless, the rule dictates that there are three male warriors dedicated to organise, explore, and understand, and one to assist. For this purpose, they fix their assemblage points in very specific energetic locations. Their presence serves to stabilise the group, neutralising the frequent explosions of power staged by the female warriors. If not for them, the structure would explode as soon as the women achieve some degree of proficiency. So the men function as anchors; they fix the group until a maximum of power is reached. They are sober, and bring *unbending intent* and focus on the goal.

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Due to its form, the party is called 'the organization of the snake'. It is a concept inherited from the old seers, referring to the pattern of squares on the skin of the rattlesnake. The head of the animal, with its fixed and hypnotic eyes, represents the nagual couple. The chest corresponds to the warrior-*dreamers*, whose function is to inhale visions and distribute them to the whole group. The stomach represents the *stalkers*, able to digest any conceivable situation. The tail is the assistants, who are in charge of giving mobility to the group. It is a very fluid disposition.

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The objective of the rule of the nagual is to generate parties; that is, self-aware organisms capable of flying into the immensity out there. Such organisms are comprised of the sum of a group of warriors who have harmonised their individual *intents*. The purpose of that design is to perpetuate a non-human dimension of awareness, a dimension in which personality (the social self) is no longer the aim.

Human beings are unable to enter and remain for any extended length of time inside the realm of cosmic awareness – the state called 'the third attention'.

Either we leave it and forget, or we stay and melt into that unfathomable sea. But the power that governs us has found the way to get around this limitation, by creating organisms in which individual entities work as members.

At the core of these organisms a radically new kind of attention is generated, an *intent* oriented towards exploring the unknown, investigating in teams what we otherwise cannot know. Feelings of individuality are no longer their operative center, because they have been supplanted by something much more intense: living as part of the whole, an energy state that no ordinary man can even conceive of. There are no routines, there is no ego, there is no ignorance, there is no interpretation. That kind of organism is only one stage on the infinite path of awareness, but for us human beings, that stage is final.

The purpose of the party? From the Eagle's point of view: to explore, to verify, and to expand the rule. Each generation of warriors should leave their print on it, because the rule is cumulative. The heritage of the lineage consists of a series of positions of the assemblage point, to which successive parties go adding their own acquisitions. It is normal that a lineage makes a 'journal' of incidents where the naguals note their discoveries.

The basic interest of an organism is to reproduce itself. Therefore, one way of defining it would be to say that the rule is the recipe for a reproductive process. What it seeks is the perpetuation of awareness, something which, beyond a certain point, cannot be accomplished through individual channels. The resources that each warrior personally acquires during his training are secondary achievements.

From the seers' point of view, the objective of grouping themselves is to ensure their passage to another level of attention, since without energy mass there is no flight.

Solitary warriors have a chance, but a party can go further.

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The ulterior objective of warriors is the definitive jump to the third attention, the liberation from all forms of interpretation. The quantity of energy that is necessary for this can only be achieved by means of a special consensus of critical mass, in order to generate the necessary agreements to compact the energy.

However, since many parties are not able to reach the completion of their energy, naguals have built a habitable oasis inside the second attention, an enormous *edifice of intent* in a remote region of *dreaming*, where seers go alone or in small groups. It is called 'the dome of intent' because its visible form is dome-shaped. It is here, on this earth.

So, for many seers, the immediate goal of the party is the dome of the naguals, in the hope of being able to use it as a 'transit port' where they can accumulate provisions for a great expedition. To get there, it is not necessary that the whole group leave at the same time. Sometimes, warriors choose to go one by one. In that case, they can partially return, as long as the totality of the group's energetic structure has not been completed.

## 11. The Toltec Great Work

The final teaching says that in connection with *intent*, every person, whoever it may be, who approaches the nagual, has his place inside the total context of the rule. So a warrior, although alone, is not alone; seers are expecting something from him or her.

All warriors have a task. The student's task is to fulfil what the spirit tells him to do; that is his or her path to power.

*"In accordance with the rule of the three-pronged nagual, I am following a long-term strategy devised by my teacher, which commits you to my teacher's intent."*

*"What is expected from you is that you say to those who surround you: 'You are free, you can fly by yourselves! You have the necessary information, what are you waiting for? Act impeccably, and see how energy finds a way.'"*

*"Warn everyone that with the culmination of my teacher's lineage, the knowledge is wide open. Each warrior is responsible for himself, and can provide himself with the minimum opportunity, which is to organise his own party."*

## **The mastery of awareness**

The mastery of awareness is the understanding, through the teaching and practice, of the truths of awareness.

The truths are arranged sequentially in the order best for understanding; in this order it is the map to the third attention.

The order of the truths are an incremental unfolding of the energetic facts of our existence and our abilities as energetic beings.

The end result is mastery of the totality of our being, and the possibility of attaining the third attention.

## **The protocol for teaching and practice**

1. The shift into heightened awareness first (making ready to comprehend and do); then
2. Identifying the topic at hand; and elucidating it verbally (hearing about); then
3. Verifying that information through direct experience of the premises (doing); then
4. Integrating what we have done in heightened awareness by remembering it in daily awareness (recalling).

## **Cleansing of tradition**

During the course of the instruction, the student is pitted against the old seers, by relating the history of seers and why the reformation of seers happened.

In the teachings, the accomplishments of the new seers are pitted against what the old seers did, as a counterpoint, with which the student is given a more inclusive view of the odds he is up against. The teacher fulfills the tradition of guiding the student away from the old seers' mistakes.

The old seers' mistakes, made as a result of indolence, laziness, and self-importance, were so enormous and so grave that the new seers had no option but to scorn and reject their own tradition.

Decadence of the teachings is what moved the new seers to attempt freedom in the most impersonal way possible, abandoning all the capricious positions of the assemblage point which they had inherited from their lineal ancestors. Their new purpose of freedom is absolutely clean and displaces all others. By attempting it, the new seers have restored the purity of the way.

## **Truths of awareness**

1. The universe is made of energy fields seers call 'emanations'.
2. Human beings, and all organic beings, are energy 'bubbles'.
3. Awareness comes from the pressure of the aware filaments.
4. The bubble serves to direct the pressure of awarenesses within the bubble to a single point.
5. Perception comes from alignment of the assemblage point on the emanations.
6. The assemblage point selects emanations for alignment/perception.
7. Skimming refines perception by discarding the bulk of what exists.
8. The position of the assemblage point is established by habit. New habits can shift the assemblage point to new locations.

Thus, by extension of this fact, the assemblage point can be made to move from within, by establishing new habits, by systematically behaving and feeling in new ways.

9. Inner silence frees the assemblage point to move.
10. When the assemblage point aligns new emanations, new perceptions occur, resulting in new feelings and new behaviour.
11. The assemblage point can align other great bands of emanations and assemble other total worlds.
12. Totality of being and total awareness, the third attention.

### **Change of seers' goal and method**

The old seers discovered the first eleven truths of awareness but never sought to put them in their proper order. Their aberrations prevented them from realising what they had accomplished.

They used their knowledge to enhance their self-image and made stupid decisions based on greed; therefore, they had no chance at all of ever reaching freedom.

The new seers put the truths of awareness in their proper order, to facilitate reaching freedom, after discovering the twelfth truth of awareness. They saw the big picture; they *saw* the necessity of making impeccable decisions based on the quest for freedom.

## **The truths of awareness: the map to the third attention**

### **1. Compact**

The universe is made of energy fields seers call 'emanations'.

There are animate and inanimate energy fields.

There is no objective world, but only a universe of energy fields.

There is no world of solid objects.

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### **1. Expanded**

The universe is an infinite agglomeration of energy fields, resembling threads of light.

These energy fields, called the Eagle's emanations, radiate from a source of inconceivable proportions metaphorically called the Eagle.

The universe is made of energy fields seers call 'emanations', which originate from a source. Yet there are no 'emanations' and no 'Eagle'; this is just an interpretation made by human awareness.

What is out there is something that no living creature can grasp.

There are animate and inanimate energy fields (emanations), which appear to a seer as luminous filaments. Inanimate energy has no awareness. Animate energy is alive and aware.

The animate mass of energy is called *intent*, awareness at large, and also the dark sea of awareness. 'Infinity' is the mass of aware and unaware energy and the boundless void it exists in.

The energy fields extend to infinity. They have no end.



There is no objective world, but only a universe of energy fields which seers call the Eagle's emanations.

There is no world of solid objects.

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### 1. Backreading –

Our familiarity with the world we perceive compels us to believe that we are surrounded by objects, existing by themselves and as themselves, just as we perceive them, whereas in fact, there is no world of objects, but a universe of the Eagle's emanations.

Before we can understand the Eagle's emanations, we have to differentiate between the known, the unknown, and the unknowable.

The world is as it looks and yet it isn't. It's not as solid and real as our perception has been led to believe, but it isn't a mirage either. The world is not an illusion, as it has been said to be; it's real on the one hand, and unreal on the other.

We perceive. This is a hard fact. But what we perceive is not a fact of the same kind, because we learn what to perceive.

Something out there is affecting our senses. This is the part that is real. The unreal part is what our senses tell us is there.

Our senses perceive the way they do because a specific feature of our awareness forces them to do so.

Seers say that we think there is a world of objects out there only because of our awareness. But what's really out there are the Eagle's emanations, fluid, forever in motion, and yet unchanged, eternal.

All living creatures are forced to employ the Eagle's emanations without ever knowing what they are. Organisms are constructed to grasp a certain range of those emanations and every species has a definite range. The emanations exert great pressure on organisms, and through that pressure organisms construct their perceivable world.

We employ those emanations and interpret them as reality. But what man senses is such a small portion of the Eagle's emanations that it's ridiculous to put much stock in our perceptions; and yet it isn't possible for us to disregard our perceptions.

Everything is made out of the Eagle's emanations. Only a small portion of those emanations is within reach of human awareness, and that small portion is still further reduced, to a minute fraction, by the constraints of our daily lives. That minute fraction of the Eagle's emanations is the known; the small portion within possible reach of human awareness is the unknown; and the incalculable rest is the unknowable.

The emanations are like filaments of light. What's incomprehensible to normal awareness is that the filaments are aware. The filaments are aware of themselves, alive and vibrating. There are so many of them that numbers have no meaning, and each of them is an eternity in itself.

## 2. Compact

Human beings, and all organic beings, are energy 'bubbles'.

A human being is an energy sphere made of the emanations. There is no physical body.

These conglomerates of energy fields shaped like bubbles are held together by the life force.

The force of life gives a sense of allegiance to zillions of filaments of animate energy.

The life force is *unbending intent*.

The bubble serves to give the illusion of containment and separation from what is perceived, but the fibres on the inside are the same ones as those on the outside of the bubble.

A human being is actually a bubble of perception.

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## 2. Expanded

Human beings, and all organic beings, are energy 'bubbles'. A human being is actually a bubble of perception.

A human being is an energy sphere made of the emanations. There is no physical body.

Human beings are made of the Eagle's emanations, and are in essence bubbles of luminescent energy.

Human beings are composed of an incalculable number of these threadlike energy fields. These emanations form an encased agglomeration that manifests itself as a ball of light the size of the person's body with the arms extended laterally, like a giant luminous egg or sphere.

All sentient beings are bubbles made of energy filaments, microscopic points of 'light', boundless because they are made of filaments which infinitely extend, a portion of which are contained by the energy sphere.

The bubble serves to give the illusion of containment and separation from what is perceived, but the fibres on the inside are the same ones as those on the outside of the bubble.

These conglomerates of energy fields shaped like bubbles are held together by the life force, which is the most mysterious force in the universe.

The energy bubble is a cluster, made of zillions of filaments, separate individual awarenesses that are cemented together by the life force. When the life force leaves the bubble, all those zillions of awarenesses lose their cohesiveness and separate.

The force of life gives a sense of allegiance to zillions of filaments of animate energy. Death disperses, scatters those awarenesses into what seers call the *nagual*, the unknown, the universe of energy fields without description.

A being is a cluster of awarenesses, of feelings. The personal self is not real. There is no core 'me'. The self does not factually, energetically, exist. Each individual fibre that a being is made of is an individual awareness in its own right. The life force unifies them.

The life force is *unbending intent*.

The unknowable – the source of the emanations – bestows awareness at conception. At death, that lent awareness returns to its source. The incredible force that the source is, first lends, then reclaims, awareness. During its life, the living being enhances that lent awareness with its life experiences – its memories. Memories are stored in the filaments. The source creates living beings for two reasons: one, to be aware of itself; and two, so that it can consume enhanced awareness. It is after life experiences.

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## 2. Backreading –

Human beings, and all organic beings, are energy 'bubbles'. A human being is an energy sphere made of the emanations. There is no physical body. The 'solid' body is just a dream-interpretation, made by our awareness, of the energy sphere; the body is dreamt by the energy body.

A human being is actually a bubble of perception.

All sentient beings are bubbles made of energy filaments, microscopic points of 'light', boundless because they are made of filaments which infinitely extend, a portion of which are contained by the energy sphere.

These conglomerates of energy fields shaped like bubbles are held together by the life force, which is the most mysterious force in the universe. The life force is the pure essence, the sum total, of the entire cosmos.

The energy bubble is a cluster, made of zillions of filaments, separate individual awarenesses that are cemented together by the life force. When the life force leaves the bubble, all those zillions of awarenesses lose their cohesiveness and separate.

The force of life gives a sense of allegiance to zillions of filaments of animate energy. Death disperses, scatters those awarenesses into what seers call the *nagual*, the unknown, the universe of energy fields without description.

A being comes together, enhances its awareness, then separates again. Death is the return to the original state. There is great simplicity to life and death, and yet it is totally incomprehensible.

A being is a cluster of awarenesses, of feelings. The self is not real. There is no core 'me'. The self does not factually, energetically, exist. Each individual fibre that a being is made of is an individual awareness in its own right. The life force unifies them.

The life force is *unbending intent*, a kind of vibration, a sort of 'vacuum' or 'black hole'.

A being *is* everything that it can perceive, including all its possibilities of perception. The bubble serves to give the illusion of containment and separation from what is perceived, but the fibres on the inside are the same ones as those on the outside of the bubble. The bubble serves to direct the pressure of awarenesses within the bubble to one single point – the assemblage point.

The unknowable – the source of the emanations – bestows awareness at conception. At death, that lent awareness returns to its source. The incredible force that the source is, first lends, then reclaims, awareness. During its life, the living being enhances that lent awareness with its life experiences – its memories. Memories are stored in the filaments. The source creates living beings for two reasons: one, to be aware of itself; and two, so that it can consume enhanced awareness. It is after life experiences. We are grown for 'food'.

We are very very temporary – and there is no way of knowing or predicting when awareness at large, our source, will reclaim the lent awareness which is part of itself.

### **3. Compact**

Awareness comes from the pressure of the aware filaments.

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### **3. Expanded**

Awareness comes from the pressure of the aware filaments. They exert pressure because each is a source of boundless energy. The pressure is continuous.

Our awareness is achieved by the constant pressure that the emanations outside our cocoons, which are called emanations at large, exert on those inside our cocoons.

The emanations inside and the emanations outside are the same filaments of light. Sentient beings are minute bubbles, made out of those filaments, microscopic points of light, attached to the infinite emanations.

The part of the emanations outside the cocoon exert a particular pressure on the portion of the same emanations inside. This pressure determines the degree of awareness that every living being has.

The filaments that go through the energy sphere are 'isolated' within the sphere. Then the 'outside parts' of those filaments exert pressure on the 'inside parts'. That pressure determines the degree of awareness of the being. The bubble, by isolating the parts of the filaments inside its confines, directs that pressure.

That pressure produces the first act of consciousness – it stops the motion of the trapped aware filaments, which are fighting to break the bubble, fighting to die and return to their original state. What stops death is awareness. Yet it also induces death, by being 'food' for the source.

### 3. Backreading –

Each of us is wrapped in a 'cocoon' that encloses a small portion of these emanations. Our awareness is achieved by the constant pressure that the emanations outside our cocoons, which are called emanations at large, exert on those inside our cocoons.

The emanations inside and the emanations outside are the same filaments of light. Sentient beings are minute bubbles, made out of those filaments, microscopic points of light, attached to the infinite emanations.

The part of the emanations outside the cocoon exert a particular pressure on the portion of the same emanations inside. This pressure determines the degree of awareness that every living being has.

*Intent* is the pervasive force that causes us to perceive. We do not become aware because we perceive; rather, we perceive as a result of the pressure and intrusion of *intent*.

The pressure that the emanations outside the cocoon, which are called emanations at large, exert on the emanations inside the cocoon is the same in all sentient beings. Yet the results of that pressure are vastly different among them, because their cocoons react to that pressure in every conceivable way. There are, however, degrees of uniformity within certain boundaries.

When seers *see* that the pressure of the emanations at large bears down on the emanations inside, which are always in motion, and makes them stop moving, they know that the luminous being at that moment is fixated by awareness.

Awareness always comes from outside us. The real mystery is not inside us. Since by nature the emanations at large are made to fixate what is inside the cocoon, the trick of awareness is to let the fixating emanations merge with what is inside us. Seers say that if we let that happen we become what we really are – fluid, forever in motion, eternal.

The degree of awareness of every individual sentient being depends on the degree to which it is capable of letting the pressure of the emanations at large carry it.

That awareness gives rise to perception, which happens when the emanations inside our cocoons align themselves, via the assemblage point, with the corresponding emanations at large.

#### 4. Compact

The bubble serves to direct the pressure of awarenesses within the bubble to a single point.

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#### 4. Expanded

The assemblage point is what directs the pressure. The assemblage point, located on the rear and flush with the surface of the bubble in humans, is like a luminous 'magnet' that groups emanations together wherever it moves. It makes the being perceive in terms of clusters of emanations.

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#### 4. Backreading –

The Eagle's emanations are more than filaments of light. Each one of them is a source of boundless energy. Since some of the emanations outside the cocoon are the same emanations that are inside it, their energies are like a continuous pressure. But the cocoon isolates the emanations that are inside its web and thereby directs the pressure.

Awareness is a glow in the cocoon of living beings; it is called the glow of awareness.

Human awareness is a glow of amber luminosity more intense than the rest of the cocoon. That glow is on a narrow, vertical band on the right hemisphere of the cocoon, running up its entire length (3/4 across and 3/4 up).

The mastery of seers is to move that glow, to make it shift from its original setting on the surface of the cocoon, inward, in depth.

Perception comes from alignment of the assemblage point on the emanations. The assemblage point turns the energy of the universe into sensory data, and interprets it into a world.



Only a small portion of the total universe is available to human awareness. That small part is still further reduced to a minute fraction by the deep concerns of daily life – the obsessions of the social self – and the perceptual constraints imposed by the flyers.

That minute fraction is the known; the small portion within reach of human awareness is the unknown; and the vast, incalculable rest is the unknowable.

Humans *intend* meaning, which is energetically as nonexistent as the self, to fill in purely sensorial perception, which is void of meaning.

That process is extended until we mainly perceive a mental fabrication that doesn't actually exist – a description of the world made by the mind, upheld by the internal dialogue, that becomes our world view.

On the inside of the round 'walls' of the bubble of perception, we see a reflection of our view of the world.

That view was first a description that was told and repeated to us from the time of our birth until we learned to repeat it to ourselves and then *intend* it, and then all our attention was caught by it, and the description became our view.

The experience of the world as made up of solid objects, and the body as a solid object, is part of that description.

Because that view is not real, only created and upheld by the internal dialogue, when the internal dialogue stops, the world stops.

Reality as we know it is nonexistent outside the energy sphere.

## 5. Compact

Perception comes from alignment of the assemblage point on the emanations.

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## 5. Expanded

Perception takes place because there is in each of us an agent called the assemblage point that selects internal and external emanations for alignment. The particular alignment that we perceive as the world is the product of the specific spot where our assemblage point is located on our cocoon.

Perception is a condition of alignment; the emanations inside the cocoon become aligned with those outside that fit them. Alignment is what allows awareness to be cultivated by every living creature.

Only a very small group of the energy fields inside this luminous ball are lit up by a point of intense brilliance located on the ball's surface. This feature is called the assemblage point.

The assemblage point assembles perception.

Perception occurs when the energy fields in that small group immediately surrounding the point of brilliance extend their light to illuminate the rest of themselves outside the ball. Since the only energy fields perceivable are those lit by the point of brilliance, that point is named 'the point where perception is assembled' or simply 'the assemblage point'.

The assemblage point turns the energy of the universe into sensory data, and interprets it into a world.

The assemblage point's effect is experienced as our reality.

## 5. Backreading –

The assemblage point (and the glow of awareness around it) is spherical. It is about the size of a tennis ball. Zillions of aware and inanimate energy filaments pass through it. Whatever the glow of awareness touches is perceived.

What it does not touch, is not perceived.

The assemblage point, and the glow around it that is the being's awareness, are the mark of life and consciousness. There is no trace of an assemblage point on a dead being or on a conglomerate of inanimate fibres (for instance, a computer monitor, a chair, or a book).

The alignment that the being perceives as the world is the product of the specific spot where the assemblage point is located, on or in the energy sphere. The assemblage point automatically groups and activates the filaments it touches with the glow of awareness into a steady perception of the world.

It is incomprehensible. No-one can tell how or why this happens. But the process can be described.

The assemblage point interprets energy into a coherent world by classifying energy and learning a response to each classification. Humans refine this process to its maximum, but end up responding to the learned description rather than to what is actually there.

When this system of pairing classifications of energy and responses to those classifications of energy is suspended, 'seeing' (perceiving energy directly) happens.

Eventually a seer will realise that everything a being perceives and everything a being feels is solely the consequence of the position of the assemblage point.

Any position of the assemblage point is only an island in an endless sea of islands.

## 6. Compact

The assemblage point selects emanations for alignment/perception.

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## 6. Expanded

The assemblage point selects emanations for alignment.

The assemblage point is also responsible for making the first attention perceive in terms of clusters.

The assemblage point radiates a glow that groups together bundles of encased emanations. These bundles then become aligned, as bundles, with the emanations at large.

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## 6. Backreading –

The 'first attention' is raw animal awareness developed, through experience, to a complex yet fragile faculty, and deals with the perception of everything in the daily world.

It brings the daily world into focus, by emphasising some filaments and discarding, disregarding, all others, which remain dormant, unknown, but still within reach.

The first attention serves to block perception of the unknown by taking up all the energy of the glow of awareness. Not an iota of energy is left free.

Those disregarded emanations are perceived in what seers call *heightened awareness*. They are a prelude to the unknown proper, which is the rest of the filaments inside the energy bubble which are not part of the human 'bandwidth' of awareness. The 'human bandwidth' is the part of the energy sphere that produces human perception and the human 'shape'. It is like a disc inserted into the right side of the luminous ball, running its whole vertical length. It goes from the back surface to the front surface.

The 'second attention' perceives the unknown. It is the attention used in *dreaming*.

## 7. Compact

'Skimming' refines perception by discarding the bulk of what exists.

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## 7. Expanded

*Skimming* refines perception by discarding the bulk of what exists.

The assemblage point not only effects the alignment needed for perception, but also obliterates the alignment of certain emanations in order to arrive at a greater refinement of perception, a skimming, a tricky human construct with no parallel.

Only human beings are capable of further clustering the clusters of emanations.

In order for our first attention to bring into focus the world that we perceive, it has to emphasise certain emanations selected from the narrow band of emanations where human awareness is located. The discarded emanations are still within our reach but remain dormant, unknown to us for the duration of our lives.

The new seers call the emphasised emanations the right side, normal awareness, the *tonal*, this world, the known, the first attention. The average man calls it reality, rationality, common sense.

The emphasised emanations comprise a large portion of the human band of awareness, but a very small piece of the total spectrum of emanations present inside the human cocoon. The disregarded emanations within the human 'bandwidth' are thought of as a sort of preamble to the unknown, the unknown proper consisting of the bulk of emanations which are not part of the human bandwidth and which are never emphasised.

Seers call them the left-side awareness, the *nagual*, the other world, the unknown, the second attention.

## 7. Backreading –

A human's assemblage point takes some part of the emanations already selected for alignment and makes a more palatable construct with it.

The skimmings of humans are more real than what other creatures perceive. That is our pitfall. They are so real to us that we forget we have constructed them by commanding our assemblage points to appear where they do. We forget they are real to us only because it is our command to perceive them as real. We have the power to skim the top off the alignments, but we don't have the power to protect ourselves from our own commands. That has to be learned. To give our skimmings a free hand, as we do, is an error of judgement for which we pay as dearly as the old seers paid for theirs.

We end up living our lives lost in our own creation.

## 8. Compact

The position of the assemblage point is established by habit. New habits can shift the assemblage point to new locations.

Thus, by extension of this fact, the assemblage point can be made to move from within, by establishing new habits, by systematically behaving and feeling in new ways.

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## 8. Expanded

The position of the assemblage point is established by habit. New habits can shift the assemblage point to new locations.

Thus, the assemblage point can be made to move from within, by establishing new habits, by systematically behaving and feeling in new ways.

Hence the tremendous stress the new seers put on new actions, on new practicalities. They want to arrive at new habits.

The assemblage point is commanded, by the source of all that is, to take a position around a definite area, different for each type of being, so that the being can coherently perceive its world. However, the exact position of the assemblage point is established by habit. A human being commands his own assemblage point's exact position, as he has been taught and demanded by others of his kind, or as he *intends* and *wills*.

The position of the assemblage point dictates how we behave and how we feel. By behaving differently, we can force the assemblage point to move, if we persist over time.

Warriors need to understand this principle. At first, we live through self-importance, because that is where our assemblage point is lodged. Then we learn that the way to move the point is to establish new habits, to *will* it to move.

The assemblage point can be moved from its usual position on the surface of the luminous ball to another position on the surface, or into the interior. Since the brilliance of the assemblage point can light up whatever energy field it comes in contact with, when it moves to a new position it immediately brightens up new energy fields, making them perceivable. This perception is known as *seeing*.

Not letting ourself be our usual self puts us into heightened awareness. This is the key to power, to accumulating energy. Acting without believing moves the assemblage point.

Heightened awareness is the door to *intent*, to the infinite possibilities of perception; to the movement of the assemblage point.

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## 8. Backreading –

The position of the assemblage point is established by habit. New habits can shift the assemblage point to new locations.

Hence the tremendous stress the new seers put on new actions, on new practicalities. They want to arrive at new habits.

The assemblage point can be moved from within. The unfortunate truth is that human beings always lose by default. They simply don't know about their possibilities.

Realization is the technique. First of all, one must become aware that the world we perceive is the result of our assemblage points' being located on a specific spot on the energy sphere. Once that is understood, the assemblage point can move almost at will, as a consequence of new habits.

The assemblage point of humans appears around a definite area of the energy sphere, because the Eagle commands it. But the precise spot is determined by habit, by repetitious acts. First we learn that it can be placed there; and then we ourselves command it to be there. Our command becomes the Eagle's command and then our assemblage point is fixated at that spot.

Infants have no fixed assemblage point at first. Their encased emanations are in a state of great turmoil, and their assemblage points shift everywhere in the human bandwidth, giving children a great capacity to focus on emanations that later will be thoroughly disregarded. Then, as they grow, the older humans around them, through their considerable power over them, force the children's assemblage points to become more steady by means of an increasingly complex internal dialogue. The internal dialogue is a process that constantly strengthens the position of the assemblage point, because that position is an arbitrary one and needs steady reinforcement.



Every newborn organism is trained, one way or another. We may not understand how their training is done – after all, we don't even understand how it is done to us – but seers *see* that all newborn are coaxed to do what their kind does. That's exactly what happens to human infants: seers *see* their assemblage points shifting every which way, and then they *see* how the presence of adults fastens each point to one spot. The same happens to every other organism.

The position of the assemblage point on the human energy sphere is maintained by the internal dialogue, and because of that, it is a flimsy position at best. That's why men and women lose their minds so easily, especially those whose inner dialogue is repetitious, boring, and without any depth.

The more resilient human beings are those whose internal dialogue is more fluid and varied.

In the course of our growth, once the glow of awareness focuses on the human bandwidth of emanations and selects some of them for emphasis, it enters into a vicious circle. The more it emphasises certain emanations, the more stable the assemblage point gets to be. This is equivalent to saying that our command becomes the Eagle's command.

Every one of us, in our own right, is a masterful magician, and our magic is to keep our assemblage point unwaveringly fixed.

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Realizations are of two kinds. One is just pep talk, great outbursts of emotion and nothing more. The other is the product of a shift of the assemblage point; it is not coupled with an emotional outburst but with action. The emotional realizations come years later, after warriors have solidified, by usage, the new position of their assemblage points.

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The nagual man is able to shift his student's assemblage point, pushing it into the energy sphere with a blow or strike. Usually a luminous shell hardened by self-reflection is not affected at all by the nagual's blow. Sometimes, however, the human energy sphere is very pliable, and the smallest force creates a bowl-like dent ranging in size from a small depression to one that is a third the size of the total cocoon; or it creates a crevice that may run across the width of the egglike shell, or along its length, making the energy shell look as if it has curled in on itself.

The dent acts on the first attention by displacing the glow of awareness.

The dent, by displacing the assemblage point to further inside the energy sphere, makes the glow of awareness fall on other emanations from areas that are ordinarily inaccessible to the first attention.

The awareness created by the dent should rightfully be called temporary heightened attention, because it emphasizes emanations that are so proximal to the habitual ones that the change is minimal, yet the shift produces a greater capacity to understand and to concentrate and, above all, a greater capacity to forget.

The emanations that account for greater clarity cease to be emphasised once warriors are out of heightened awareness. Without that emphasis whatever they experience or witness vanishes from their conscious memory.

The difficulty in remembering what takes place in heightened awareness is due to the infinitude of positions that the assemblage point can adopt after being loosened from its normal setting. Facility in remembering everything that takes place in normal awareness, on the other hand, has to do with the fixity of the assemblage point on one spot, the spot where it is normally located.

One of the tasks the new seers have devised for their students is to force them to remember, that is, to realign for themselves, at a later time, those emanations used during states of heightened awareness.

Eventually, warriors learn to create the dent (heightened awareness) from within.

Their new level of energy creates a new spot to house their assemblage point. And the warriors' dialogue they carry on with other warriors solidifies that new position.

## 9. Compact

Inner silence frees the assemblage point to move.

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## 9. Expanded

Inner silence frees the assemblage point to move.

With the practices of the path, we can make the assemblage point shift by making the first attention release its control on that point.

The obsessive entanglement of the first attention in self-absorption or reason is a powerful binding force. Ritual behaviour, because it is repetitive, forces the first attention to free some energy from watching its inventory, and consequently the assemblage point loses its rigidity.

Persons whose assemblage points lose rigidity, if they're not warriors, think they're losing their minds.

By all ordinary measures, they are indeed losing their mind; but in the seers' view, if they lose it, they don't lose much. The mind, for a seer, is nothing but the self-reflection of the human inventory. If we lose that self-reflection, but don't lose our underpinnings, we actually live an infinitely stronger life than if we had kept it.

The internal dialogue is what keeps the assemblage point fixed to its original position.

Once silence is attained, everything is possible.

The explanation is simplicity itself. We *will* silence, and thus we set a new *intent*, a new command. Then our command becomes the Eagle's command.

Our command can become the Eagle's command. The internal dialogue stops in the same way it begins: by an act of *will*. After all, we are forced to start talking to ourselves by those who teach us. As they teach us, they engage their *will* and we engage ours, both without knowing it. As we learn to talk to ourselves, we learn to handle *will*. We *will* ourselves to talk to ourselves. The way to stop talking to ourselves is to use exactly the same method: we must *will* it, we must *intend* it.

## 9. Backreading –

Alignment is ceaselessly renewed in order to imbue perception with continuity.

To renew alignment every time with the freshness that it needs to make up a living world, the burst of energy that comes out of those very alignments is automatically rerouted to reinforce some choice alignments.

This is *intent*, the purposeful guiding of *will*, the energy of alignment.

Alignment is a unique force because it either helps the assemblage point shift, or it keeps it glued to its customary position. The aspect of alignment that keeps the point stationery is *will*; and the aspect that makes it shift is *intent*. One of the most haunting mysteries is how *will*, the impersonal force of alignment, changes into *intent*, the personalised force, which is at the service of each individual.

The strangest part of this mystery is that the change is so easy to accomplish. But what is not so easy is to convince ourselves that it is possible. There, right there, is our safety catch. We have to be convinced.

And none of us wants to be.

In fact, all we are doing, in training, is allowing ourself to be convinced of the power hidden in our being, and that we can reach it.

The old seers used to say that if warriors are going to have an interior dialogue, they should have the proper dialogue. For the old seers that meant a dialogue about sorcery and the enhancement of their self-reflection. For the new seers, it doesn't mean dialogue, but the detached manipulation of *intent* through sober commands.

The manipulation of *intent* begins with a command given to oneself; the command is then repeated until it becomes the Eagle's command, and then the assemblage point shifts, accordingly, the moment the warrior reaches inner silence.

## 10. Compact

When the assemblage point aligns new emanations, new perceptions occur, resulting in new feelings and new behaviour.

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## 10. Expanded

### The human bandwidth

There is a vertical band with a stronger amber glow on the right side of the luminous shell, perhaps one-tenth of the total volume of the cocoon. That is the human 'bandwidth' of awareness. A dot on the human bandwidth, a dot with an intense shine, high on the spherical or ovoid shape, on the surface of the energy sphere, is the assemblage point.

The human bandwidth goes right through the energy sphere, from front periphery to rear periphery. It is angled diagonally, so that when the assemblage point moves in depth toward the core, when *seen* from the rear, it appears to move to the left.

Aspects of note –

The right and left edges of the bandwidth; shifts in depth on the right and left edges

The area below

The sober center; movement in depth to the core

Silent knowledge; the double, bilocation

When the assemblage point aligns new emanations, new perceptions occur, resulting in new feelings and new behaviour.

Two options are open to the warrior whose assemblage point has moved – they can either react emotionally, or they can remain impassive, untouched, knowing that the assemblage point always returns to its normal position.

Impeccability determines which it will be; that is, how sober is the warrior?

Emotional reaction is a flaw which prevents understanding. Warrior-seers put the highest value on unemotional realisations.

Seers always return to the 'home base' assemblage point position (the place of sobriety), which is at the edge of the daily world, after aligning new assemblage point positions. In this way they keep their chance to be free.

The mastery of awareness deals with the intricacies of assemblage point movement (the intricacies of *intent*).

## 11. Compact

The assemblage point can align other great bands of emanations and assemble other total worlds.

The great bands of emanations

The front plate, the gap, and the rolling force

*Seeing* the human mold

Dreaming body journey and waking (teleportation)

The earth's boost

Breaking the barrier of perception

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## 11. Expanded

The assemblage point can align other great bands of emanations and assemble other total worlds.

The perceived solidity of worlds, including the daily world, is just the force of alignment; it is just the result of a very immobile assemblage point.

When a seer assembles another world, he vanishes from this one like a puff of air.

The energy sphere is like an onion with many 'skins' or layers. The daily world is the outer layer of the 'onion'. When the assemblage point shifts deeply enough, it goes into another layer of the energy sphere. Each layer is a different set of great bands of filaments; each layer is a total world.

There are 48 great bands of emanations. Emanations are always grouped in clusters called great bands. There are actually an infinitude of great bands in the universe, but on this earth there are only 48 clusters.

One of those clusters produces organic life. Seven clusters produce inorganic life, that is, beings without an organism but with an energy container and an assemblage point. Forty clusters produce energy configurations without awareness – they generate the organisation of inanimate energy.

Awareness is bestowed through three giant bundles of emanations that run through the 8 great bands of animate energy. Each makes seers feel a 'hue'. Those hues are amber, peach, and pink. In the organic realm, the 'amber' emanations of awareness belong to animals; the 'peach' fibres of awareness belong to insects; and the 'pink' fields of awareness belong to plants. And within these, there are many variants; for example, power plants are white-pink, poisonous plants are a pale yellow-pink, and medicinal plants are a bright violet-pink.

The daily world human beings normally perceive is made of only 2 great bands – the organic band, and a structural band without awareness. We don't usually perceive the other 46 great bands at all.

These 46 are mostly the unknowable, and beyond our comprehension. But within that 46 is the unknown – the *nagual*. They are the other total worlds that the warrior-seer strives to enter and return from, to pave the way to entering total freedom.

There are 8 complete worlds that the assemblage point can assemble, including the daily world – one for each great band of animate emanations. Two of those worlds are easy to assemble. The other five require a dangerous transformation, for only trees among the organic beings can perceive them.

At first, a seer perceives new worlds in one fleeting glimpse of a chunk of intensity, and consequently completely forgets what he has seen when his assemblage point returns to the daily world. And too, he forgets what he perceives because when the glow of awareness moves away from the filaments that were aligned, he is no longer aware of them or the memories they contain, because they are no longer touched by his awareness. All this is true for both heightened awareness and the unknown proper.

The difficulty in remembering is due to the infinitude of positions the assemblage point can adopt after being loosened from its normal setting.



A seer must remember. This remembering is called regaining the totality of oneself. This is the next stage of the recapitulation, after the recapitulation of one's life, the recalling of the first attention. A seer recalls the second attention. This paves the way to the third attention, which is total freedom. All this takes a huge amount of saved energy, gained from a lifetime of impeccability.

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## 11. Backreading –

When the assemblage point shifts, it makes possible the perception of an entirely different world – as objective and factual as the one we normally perceive. Seers go into that other world to get energy, power, solutions to general and particular problems, or to face the unimaginable.

Once the assemblage point moves beyond a certain limit, it can assemble worlds entirely different from the world we know.

It is strongly recommended to us not to waste our sexual energy. For the assemblage point to shift, one needs energy. If one doesn't have it, the nagual's blow is not the blow of freedom, but the blow of death.

Without enough energy, the force of alignment is crushing. We have to have energy to sustain the pressure of alignments which never take place under ordinary circumstances.

Our only real source of energy is sexual energy, which we free from the world in order to be able to *intend* and *will* a shift and refixing of the assemblage point.

## **The great bands of emanations**

The Eagle's emanations are always grouped in clusters. The old seers called those clusters the great bands of emanations. They aren't really bands, but the name stuck.

For instance, there is an immeasurable cluster that produces organic beings. The emanations of that organic band have a sort of fluffiness. They are transparent and have a unique light of their own, a peculiar energy. They are aware, they jump. That's the reason why all organic beings are filled with a peculiar consuming energy. The other bands are darker, less fluffy. Some of them have no light at all, but a quality of opaqueness.

In the earth, there are only forty-eight such bands; forty-eight types of organisations on the earth, forty-eight types of clusters or structures. Organic life is one of them.

The old seers counted seven bands that produced inorganic bubbles of awareness. In other words, there are forty bands that produce bubbles without awareness; those are bands that generate only organisation.

The total world is made of the forty-eight bands. The world that our assemblage point assembles for our normal perception is made up of two bands; one is the organic band, the other is a band that has only structure, but no awareness. The other forty-six great bands are not part of the world we normally perceive.

There are other complete worlds that our assemblage points can assemble. The old seers counted seven such worlds, one for each band of awareness. Two of those worlds, besides the world of everyday life, are easy to assemble; the other five require a dangerous transformation. Those are the worlds that only trees can perceive.

The modality of the time is the precise bundle of energy fields being perceived. Human perception has changed through the ages. The actual time decides the mode; the time decides which precise bundle of energy fields, out of an incalculable number, are to be used. And handling the modality of the time – those few, selected energy fields – takes all our available energy, leaving us nothing that would help us use any of the other energy fields.

If one uses only the energy one has, one can't perceive other worlds. To perceive them, seers need to use a cluster of energy fields not ordinarily used. Naturally, if the average human is to perceive those worlds and understand seers' perception, they must use the same cluster seers have used. And this is just not possible, because all their energy is already deployed.

## **The front plate, the gap, and the rolling force**

The front of the human energy sphere has a protective shield, which seems call the front plate. It is an almost impregnable, unyielding shield that protects us throughout our lives against the onslaughts of a force that stems from the emanations themselves. The front plate is perhaps one-fifth the thickness of the total cocoon.

*"I saw a most brilliant array of live, compelling fibers of light. It was a dazzling sight that immediately shattered my balance. I fell down on the cement walk on my side. From there I saw the compelling fibers of light multiply themselves. They burst open and myriads of other fibers came out of them.*

*"One of those fibers of light bulged suddenly. It became like a ball of fire that was perhaps seven feet in diameter. It rolled on me. My first impulse was to roll out of its way. Before I could even move a muscle the ball had hit me. I felt it as clearly as if someone had punched me gently in the stomach. An instant later another ball of fire hit me, this time with considerably more strength, and then my teacher whacked me really hard on the cheek with his open hand. I jumped up involuntarily and lost sight of the fibers of light and the balls that were hitting me.*

*"My teacher said that I had successfully endured my first brief encounter with the Eagle's emanations, but that a couple of shoves from the tumbler had dangerously opened my gap. He added that the balls that had hit me were called the rolling force, or the tumbler."*

The tumbler is a force from the Eagle's emanations, a ceaseless force that strikes us every instant of our lives. It is lethal when *seen*, but otherwise we are oblivious to it, in our ordinary lives, because we have protective shields. We have consuming interests that engage all our awareness. We are permanently worried about our station, our possessions. These shields, however, do not keep the tumbler away, they simply keep us from *seeing* it directly, protecting us in this way from getting hurt by the fright of *seeing* the balls of 'fire' hitting us.

Shields are both a great help and a great hindrance to us. They pacify us, and at the same time they fool us. They give us a false sense of security.

A moment will come in the warrior's life when he or she will be without any shields, uninterruptedly at the mercy of the tumbler. This is an obligatory stage in the life of a warrior, known as losing the human form.

The human form is the compelling force of alignment of the emanations, lit by the glow of awareness, on the precise spot on which normally our assemblage point is fixated. It is the force that makes us into persons.

Thus, to be a person is to be compelled to affiliate with that force of alignment, and consequently to be affiliated with the precise spot where it originates.

The rolling force is the means through which the Eagle distributes life and awareness for safekeeping. But it is also the force that, let's say, collects the rent. It makes all living beings die.

Seers describe it as an eternal line of iridescent rings, or balls of fire, that roll onto living beings ceaselessly. Luminous organic beings meet the rolling force head on, until the day when the force proves to be too much for them and the creatures finally collapse. The old seers were mesmerized by *seeing* how the tumbler then tumbles them into the beak of the Eagle to be devoured.

The new seers make friends with it. They become familiar with that force by handling it without any self-importance. The result is staggering in its consequences.

A shift of the assemblage point is all that is needed to open oneself to the rolling force. If the force is *seen* in a deliberate manner, there is minimal danger. A situation that is extremely dangerous, however, is an involuntary shift of the assemblage point owing, perhaps, to physical fatigue, emotional exhaustion, disease, or simply a minor emotional or physical crisis, such as being frightened or being drunk.

When the assemblage point shifts involuntarily, the rolling force cracks the energy sphere.

The mortal gap, located just below the navel, is where the tumbler hits us ceaselessly and where the energy sphere cracks.

If the shift is considerable, the crack also is extensive and it takes time for the energy sphere to repair itself.

In cases in which the assemblage point shifts drastically because of the effects of physical trauma or of a mortal disease, the rolling force produces a crack the length of the energy sphere; the sphere collapses and curls in on itself, and the individual dies.

There are two different aspects of the same force. The tumbling aspect relates exclusively to destruction and death. The circular aspect, on the other hand, is what maintains life and awareness, fulfillment and purpose.

Gazing in teams, the new seers were able to *see* the separation between the tumbling and the circular aspects. They *saw* that both forces are fused, but are not the same. The circular force comes to us just before the tumbling force; they are so close to each other that they seem the same.

It's called the circular force because it comes in rings, threadlike hoops of iridescence – a very delicate affair indeed. And just like the tumbling force, it strikes all living beings ceaselessly, but for a different purpose. It strikes them to give them strength, direction, awareness; to give them life.

The balance of the two forces in every living being is a very delicate one.

The energy locked within us, in the dormant emanations, has a tremendous force and an incalculable scope. We can only vaguely assess the scope of that tremendous force, if we consider that the energy involved in perceiving and acting in the world of everyday life is the product of the alignment of hardly one-tenth of the emanations encased in the human energy bubble.

At the moment of death all that energy is released at once. Living beings at that moment become flooded by the most inconceivable force. It is not the rolling force that has cracked their gaps, because that force never enters inside the energy sphere; it only makes it collapse. What floods them is the force of all the emanations that are suddenly aligned after being dormant for a lifetime. There is no outlet for such a giant force except to escape through the gap.

## The human mold

One of the most sturdy aspects of our inventory is our idea of God.

That aspect is like a powerful glue that binds the assemblage point to its original position. If we are going to assemble another true world with another great band of emanations, we have to take an obligatory step in order to release all ties from our assemblage point.

The human mold is a huge cluster of emanations in the great band of organic life. It is called the human mold because the cluster appears only inside the human energy sphere.

The human mold is the portion of the Eagle's emanations that seers can *see* directly without any danger to themselves.

The mold is a pattern of energy that serves to stamp the qualities of humanness on an amorphous blob of biological matter. It is like a gigantic die that stamps out human beings endlessly.

Every species has a mold of its own, and every individual of every species molded by the process shows characteristics specific to its own kind.

Mystics, throughout the centuries, have given us moving accounts of their experiences of *seeing* the mold. But these accounts, however beautiful, are flawed by the gross and despairing mistake of believing the human mold to be an omnipotent, omniscient creator; and so is the interpretation of the old seers, who called the human mold a friendly spirit, a protector of humanity.

The human mold is not a creator, but the pattern of every human attribute. The mold is our God because we are what it stamps us with, and not because it has created us from nothing and made us in its image and likeness. To fall on our knees in the presence of the human mold reeks of arrogance and human self-centeredness.

Even if we are able to *see*, we are bound to make the same misjudgment that mystics have made. Anyone who *sees* the human mold automatically assumes that it is God.

The mystical experience is a chance *seeing*, a one-shot affair that has no significance whatsoever because it is the result of a random movement of the assemblage point.

What we call 'God' is a static prototype of humanness, without any power.

The human mold is exactly what its name tells us it is, a pattern, a form, a cast that groups together a particular bunch of fiberlike elements, which we call human.

We have to go beyond the mold; the mold is merely a stage, a stopover that brings temporary peace and serenity to those who journey into the unknown, but it is sterile, static. It is at the same time a flat reflected image in a mirror and the mirror itself. And the image is our human image.

With the reformation of the seers into the new seers, the fascination for the human mold was erased.

### **Waking up at a dreaming position**

No rational assumptions should interfere with our actions. The dreaming body and the barrier of perception (between the daily world and the next closest world) are positions of the assemblage point, and that knowledge is as vital to seers as knowing how to read and write is to modern humans. Both are accomplishments attained after years of practice.

We have to understand that rationality is a condition of alignment, merely the result of the position of the assemblage point.

We have the potential capacity to dream we are somewhere, then wake up there, in essence teleporting our corporeal body from one location to another.

There is no way of knowing how a journey like that takes place. Strong emotion, or *unbending intent*, or great interest serves as a guide; then the assemblage point gets powerfully fixed at the dreaming position, long enough to drag there all the emanations of the energy sphere.

## **The earth's boost**

The earth's boost lets us enter other worlds (breaking the barrier of perception, thus changing worlds).

The earth itself is a gigantic living being. The earth has an energy sphere. There is an energy bubble encasing the earth, a luminous shell that entraps the Eagle's emanations. The earth is a gigantic sentient being subjected to the same forces we are. The earth has an assemblage point, the indicator of life and awareness.

The key to everything is the firsthand knowledge that the earth is a sentient being, and as such, can give warriors a tremendous boost; it is an impulse that comes from the awareness of the earth itself at the instant in which the emanations inside warriors' energy spheres are aligned with the appropriate emanations inside the earth's energy sphere.

Since both the earth and humans are sentient beings, their emanations coincide; or rather, the earth has all the emanations present in humans, and all the emanations that are present in all the beings on earth, organic and inorganic for that matter. When a moment of alignment takes place, sentient beings use that alignment in a limited way and perceive their world.

Warriors can use that alignment either to perceive, like everyone else, or as a boost that allows them to enter unimaginable worlds.

The unknown is not really inside the human energy sphere in the emanations untouched by awareness, and yet it is there, in a manner of speaking. We can assemble seven worlds besides the one we know. The unknown really is 'out there'.

The portion of emanations inside the human energy sphere is in there only for awareness, and that awareness is matching that inside portion of emanations with the same portion of emanations at large, out there.

They are called emanations at large because they are immense.

To say that outside the human energy sphere is the unknowable is to say that within the earth's energy sphere is the unknowable. However, inside the earth's energy sphere is also the unknown, and inside our energy sphere the unknown is the emanations untouched by awareness.

When the glow of awareness touches them, they become active and can be aligned with the corresponding emanations at large. Once that happens the unknown is perceived and becomes the known.



The supreme awareness of the earth is what makes it possible for us to change into other great bands of emanations.

When our assemblage point moves beyond a crucial limit, the results are always the same for everyone. The techniques for making it move may be as different as they can be, but the results are always the same, meaning that the assemblage point assembles other real worlds, aided by the boost from the earth.

To break the barrier of perception, to change worlds, is the last task of the mastery of awareness.

The only force that can temporarily cancel out alignment is alignment. We have to cancel the alignment that keeps us perceiving the world of daily affairs. By *intending* a new position for our assemblage point and by *willing* to keep it fixed there long enough, we will assemble another world and escape this one.

Breaking the barrier of perception is the culmination of everything seers do. From the moment that barrier is broken, humanity and its fate take on a different meaning for warriors.

We perceive because some emanations inside our energy sphere become aligned with some emanations outside. Alignment, therefore, is the secret passageway, and the earth's boost is the key.

The position of the assemblage point is everything, and the world it makes us perceive is so real that it does not leave room for anything except realness. The force of perception will leave room for nothing else. When the assemblage point assembles a world, that world is total.

The awareness of the earth can give us a boost to align other great bands of emanations, and the force of that new alignment makes the world we know vanish.

Everything in the world we have learned to perceive is inextricably tied to the position where the assemblage point is located. If the assemblage point is displaced from that position, the world will cease to be what it is to us.

A displacement of the assemblage point beyond the midline of the energy sphere makes the entire world we know vanish from our view in one instant, as if it had been erased – for the stability, the substantiality, that seems to belong to our perceivable world is just the force of alignment. Certain emanations are routinely aligned because of the fixation of the assemblage point on one specific spot; that is all there is to our world.

The soundness of the world is not the mirage. The mirage is the fixation of the assemblage point on any one spot. When seers shift their assemblage points, they are not confronted with an illusion, they are confronted with another world; that new world is as real as the one we are experiencing now, but the new fixation of their assemblage points, which produces that new world, is as much of a mirage as the old fixation.

Exercises of assembling other worlds allow the assemblage point to gain experience in moving. We require an initial boost to dislodge our assemblage point from its usual position. Since alignment is the force that is involved in everything, *intent* is what makes the assemblage point move.

The mastery of awareness is what gives the assemblage point its boost. After all, there is really very little to us human beings; we are, in essence, an assemblage point fixed at a certain position. Our enemy and at the same time our friend is our internal dialogue, our inventory.

Be a warrior; shut off your internal dialogue; make your inventory and then throw it away. The new seers make accurate inventories and then laugh at them. Without the inventory the assemblage point becomes free.

## 12. Compact

Totality of being and total awareness; the third attention.

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## 12. Expanded

Seers have discovered that if the assemblage point is made to move back and forth between the 'home base' position on the edge of the known, and the confines of the unknown, aligning all the emanations within the energy sphere, little by little, back and forth, then when the assemblage point is released into a free state at the critical maximum, it aligns all the emanations of the energy sphere at once, resulting in total awareness, the 'third attention'.

The being then becomes pure energy, a kind of inorganic being, and glides into infinity, unified rather than destroyed by death.

Before a seer surrenders to infinity, he must thoroughly recapitulate his life, or his life force will be lost. There must be no residue left.

Toltec seers simplify the process of entering the third attention by stepping bodily into an opening they create with their *intent*. They step through that opening into total freedom. This is the 'seers' death'. It is death, but a death that unifies and retains the life force, and a new kind of awareness which is incomprehensible to our compartmentalised minds. Then the eternal infinite is the seer's arena, and he begins his definitive journey of awareness.

## 12. Backreading –

The aim of seers is to reach a state of total awareness in order to experience all the possibilities of perception available to human beings. This state of awareness is called the third attention, and even implies an alternative way of dying.

The grand test that the new seers developed for their warrior-apprentices is to retrace the journey that their assemblage points took under the influence of the nagual man. This retracing, when it is completed, is called regaining the totality of oneself.

The job of realigning all those emanations paves the way for the manoeuver of lighting up all the emanations inside the energy sphere. When warriors reach their maximum, and once they do light up all the emanations inside their energy sphere, they are gone in an instant.

## History of seers

### The old and new seers

1. In the teachings, the accomplishments of the new seers are pitted against what the old seers did, as a counterpoint, with which the student is given a more inclusive view of the odds he is up against.

The teacher fulfills the tradition of guiding the student away from the old seers' mistakes.

2. The old seers' mistakes, made as a result of indolence, laziness, and self-importance, were so enormous and so grave that the new seers had no option but to scorn and reject their own tradition.

3. The old seers discovered the first eleven truths of awareness but never sought to put them in their proper order. Their aberrations prevented them from realising what they had accomplished.

They used their knowledge to enhance their self-image and made stupid decisions based on greed; therefore, they had no chance at all of ever reaching freedom.

The new seers put the truths of awareness in their proper order, to facilitate reaching freedom, after discovering the twelfth truth of awareness. They saw the big picture; they *saw* the necessity of making impeccable decisions based on the quest for freedom.

4. The old seers' practices were gruesome and deadly. They did not understand *intent* or the movement of the assemblage point. They did not understand the workings of awareness. Their practices' intricacies and numerousness and complexities became too much for them to hold; the total weight of them led to their destruction.

The new seers dropped the old seers' practices and went straight to *unbending intent* and moving the assemblage point.

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5. The old seers fell prey to the inorganic beings because of their self-importance and greed, never to be let go.

They stupidly trusted them and became trapped in other worlds.

The new seers use the inorganic beings' realm to get a boost of energy, but have no dealings with the inorganic beings. They consider the inorganic beings to be counter to their purpose of being free.

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6. The old seers mainly used the right lateral shift of the assemblage point, because it suited their purpose of enhancing their self-image and having control over others. But that prevented them from being sober, and so prevented them from understanding what they *saw*.

The new seers use the centralising shift in the human bandwidth and so are sober, and understand what they *see*.

7. The old seers used the 'shift below', which enabled them to *intend* animal forms. It resulted in their quick brutal deaths.

The new seers are on guard against the shift below 24 hours a day, and immediately *intend* to bounce back out if they suffer an accidental shift below.

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8. The old seers used a humanised dreaming body, which drove them to seek answers that were equally humanised. They remained prisoners of the human form (the cage of self). They became weak, compulsive, obsessive, capricious, because of *dreaming* itself.

The new seers use a blob of light as their dreaming body and are free from the human form, knowing that the only real freedom for us is freedom from humanness.

They developed the way of the warrior to offset the bad effects of dreaming.

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9. The old seers used the tumbler, the force of death, to move their assemblage points to unpredictable new positions in the incommensurable unknown. This imprisoned them in the vast quagmire of the second attention.

The new seers use the force of death to reach freedom.

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10. The old seers went deeper and deeper into the unknown, extending their energy spheres into a line, but remained subject to death. They *intended* death away by burying themselves for millennia, or by closing their mortal gaps, but they still had to die.

The new seers only enter the unknown as an exercise. They return to the edge of the known, and at the end disintegrate their luminous bubble and fuse their awareness to the emanations at large. This lets them be free.

They are not interested in prolonging their existence still subject to death.

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11. The old seers were dreadful men. But they possessed extraordinary dreaming powers and performed acts that defied the imagination.

12. The new seers are the spiritual descendents of those sorcerers who lived in the Valley of Oaxaca, millennia before the Spanish Conquest.

13. The old seers' greatest accomplishment was to build the structures of sorcery, emphasising practicality and concreteness. They were brilliant but lacked wisdom.

In contrast, modern seers are renowned for their sound minds and their capacity to rectify the course of the path if they deem it necessary.

14. This came about because of the old seers' mistakes. Their activities did not lead to freedom, but to their doom.

They made great findings about perception because they were expert at making the assemblage point move. They learned by *seeing*. But their aberrations kept them from knowing what they had accomplished.

15. The old seers were self-important, and this led to their downfall. They were given to emotional reactions, and when the time came for them to understand what they had *seen*, they couldn't do it. They merely used their findings for themselves without relating them to the big picture.

16. The old seers became trapped in the quagmire of the second attention, entrapped in the intricacies of the silent side of our species.

17. In the end, the old seers flubbed it. They got greedy, and when they came to a crucial crossroads, they took the wrong fork.

18. The old seers, guided by extremely selfish interests and the inorganic beings, put all their efforts into perfecting practices that pushed them further and further away from sobriety or mental balance.

19. They were finally exterminated when their complex edifices of beliefs and practices became so cumbersome that they could no longer support them. This, coupled with a false feeling of invulnerability from dealings with the inorganic beings, which they called their 'allies', spelled their doom.

20. The old seers existed perhaps as far back as ten thousand years ago. They ruled for four thousand years – from seven thousand to three thousand years ago – and at that point, they went to nothing.

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21. The ancient seers, back in the mists of time, first started on the path of knowledge by eating power plants, psychotropics like mushrooms. They began to analyse their experiences.



22. After centuries of this, some men learned to *see*.

23. The most enterprising of them taught other men of knowledge how to *see*. And that was the beginning of their end.

24. As time passed, there were more and more seers. They were obsessed by what they *saw* because it filled them with reverence and fear. That obsession became so intense that they ceased to be men of knowledge. *Seeing* had undermined their strength and forced them to be obsessed with what they *saw*.

25. When the Spaniards came, the old seers had been gone for millennia, invaded by other indians (indigenous Central Americans) who conquered them and who appropriated everything in the old pre-Toltec world, but who never learned to *see*, because they copied the procedures of the old seers without having the old seers' inner knowledge.

To this day, there are scores of 'sorcerers' all over Mexico, descendents of those indian conquerors, who follow the old ways but who don't know what they're doing, or what they're talking about, because they're not seers.

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26. When the Spaniards came, there was a new breed of seers who were starting to secure their place in a new cycle. They were the lineal descendants of the seers who, around three thousand years ago, initiated the reconstruction of the way, the seers' reformation. Those first new seers were the survivors of the destruction of the old world, who had retreated and seriously examined their practices.

27. They, over centuries, established *stalking* (controlled folly), *intent*, and *dreaming* as their key procedures and de-emphasised the use of power plants.

28. Only a handful of warriors survived that first destruction and were capable of reassembling their knowledge and redirecting their path.

29. What we, the new seers, know about the second attention is the restructured version, a new version which has built-in restraints because it was forged under the harshest conditions of suppression.

30. The new seers corrected the mistakes of the old seers. They rebelled against all the bizarre practices of the old seers, declaring them not only useless but injurious to our total being, and banned those techniques from being taught to new warriors.

31. When the new cycle began, none of them knew for certain which procedures from their immense tradition were right and which ones were not.

So they began by assuming that everything the old seers had done was a mistake.

They didn't waste time speculating. Instead, they mapped the unknown, through controlled *seeing*, in order to separate it from the unknowable.

32. The old seers, because of their mistake of not seeking order, thought that the unknown and the unknowable were the same thing. But they are not. And the distinction is crucial. The unknowable has disastrous results.

Most of what's out there is beyond our comprehension. Confusing the two was a terrifying error of judgement by the old seers, who paid dearly.

33. That distinction was the frontier between the old and the new seers. Everything the new seers have done stems from understanding that distinction.

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34. Through *seeing*, the new seers rediscovered the truths of awareness.

35. The new seers manipulate *intent* – that is, move their assemblage points – by detached, sober commands.

The old seers moved their assemblage points to *dreaming* positions in the unknown; the new seers escape the reclaiming of their lent awareness by the source of awareness, by moving their assemblage points to a dreaming position called total freedom.

36. When the Spaniards came, the new seers were prepared to face that danger. They were already consummate practitioners of the art of controlled folly, which they called *stalking*. The subsequent centuries of subjugation gave them the perfect circumstances to perfect their skills.

At the beginning of the Spanish Conquest there were many new seers. Near the end, there was only a handful left. The rest had been exterminated.

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37. The old seers were concrete sorcerers. They obsessively fixated on practices and techniques; on influence over people.

The new seers are abstract; today's seers seek the abstract because they seek freedom. They have no interest in concrete gains. They have no interest in influencing other people. They quest for freedom, the freedom to perceive, soberly and without obsession, everything that's possible for human beings.

38. The new seers don't like the mood of the past. They detest morbidity and focusing on the self. The new seers like the immensity of perception. They are the warriors of total freedom. Their only quest is the ultimate liberation that comes when they attain total awareness.

39. The new seers are terrified of the old seers' accumulated knowledge. It's understandable. That knowledge leads only to total destruction.

The old seers were the sorcerers. We are not. We are *warriors who see*.

40. A student must pit himself against the old seers, or he risks becoming like them – righteous and hysterical, and greedy and self-absorbed – when his assemblage point becomes more fluid, but not yet fluid enough to offset his capacity to be like them. At first, the student will find it difficult to centralise his assemblage point into the place of sobriety. However, that is the way to avoid the old seers' mistakes.

In the teachings, the accomplishments of the new seers are pitted against what the old seers did. The teacher fulfills the tradition of guiding the student away from the old seers' mistakes.

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41. Some warriors succumb to the high adventure of the unknown. They forget to be detached, unbiased witnesses; they forget the quest for freedom. They sink into the unknown and love it. The old seers knew only indulging. There was no frugality or temperance in them. They simply wanked off on the unknown. To join their mood is suicidal.

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42. The old seers were given to emotional reactions. Therefore, they couldn't soberly examine and understand what they *saw*.

Emotional reaction is a flaw which prevents understanding. The new seers put the highest value on unemotional realisations. To understand, one needs sobriety. Those who weep with realisation have realised nothing. There are untold dangers on the path of knowledge for those without sober understanding.

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43. The old seers made the mistake of expanding their glows of awareness to align all the emanations within their energy spheres, one band at a time, without keeping the different worlds separate. This was instrumental in imprisoning them in the quagmire of the second attention.

44. They aligned the whole energy sphere, then used the force of death to take their assemblage points outside the energy sphere, into the nonhuman realms.

The end result of the movement of the assemblage point outside the luminous sphere is a total change in its energy shape. Instead of a ball or egg shape, it resembles a bowl-and-stem pipe. The tip of the stem is the assemblage point, and the bowl is what remains of the energy ball.

If the assemblage point keeps on moving, eventually the energy ball becomes a thin line of energy. The old seers were the only ones who accomplished this feat of energy transformation.

They were still men, but their concerns were different. Human preoccupations had no meaning for them. They were scary, like unknown creatures.

Because they succeeded in stretching their shape, they also succeeded in stretching the duration of their lives and consciousness. So they are alive and conscious to this day. They periodically appear on the earth.

45. The scope of what the old seers could perceive and do as lines of energy was astronomically greater than what an average man or even a seer can perceive or do.

The human domain, as the energy ball, is whatever filaments, emanations, pass through the energy ball. Normally we perceive perhaps only one thousandth of all the human domain.

So the enormity of what the old seers did is apparent. They extended themselves into a line a thousand times the length of the energy ball, and all of that was touched by the glow of awareness, so they perceived all the energy filaments that passed through that line.

46. At one point, they could have reverted back to being energy balls, but they did not. Then the line cohesion set in and made it impossible for them to go back.

What really crystallized that cohesion and prevented them from going back was a decision based on greed.

47. The new seers corrected that error by letting the mastery of awareness develop to its natural end, which is to extend the glow of awareness beyond the bounds of the energy ball in one single stroke.

The third attention is attained when the glow of awareness turns into the fire from within, when all the emanations inside the energy sphere are aligned by the assemblage point at once, after a manoeuvre of aligning them in separate groups, between which the assemblage point returns to the daily world – rather than cumulatively one at a time via an ever-widening glow of awareness.

48. The Supreme Human Accomplishment is to attain the level of the third attention while retaining the life force, without becoming a disembodied awareness moving like a flicker of light to the source of awareness, there to be consumed.

The essential character of the new seers is that they are the warriors of total freedom. They are such masters of awareness that they are not caught by death, like the rest of mortal men, but choose the moment and the way of their departure from this world.

At that moment they are consumed by a 'fire' from within, and vanish from the face of the earth, free, as if they had never existed.

49. The ordinary man's awareness, on dying, also sometimes enters into the third attention, but only for an instant, as a purging, purifying action, just before it is devoured by its source.

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50. The old seers' knowledge led to their total destruction. The legacy of the old Toltec seers is their procedures for moving the assemblage point – for handling *intent*. Those procedures are obscure formulae, incantations, lengthy ritualistic procedures.

51. *Intent* was mysterious to the ancient seers, the precursors of the old seers, who masked it and made it more horrifying than it really is.

The old seers simply accepted that force as something sacred. But the new seers took a close look and called it *will*, the *intent* of the source's emanations.

52. The old seers divided their secret knowledge into 5 sets of 2 categories each:

1. The earth and the dark regions;
2. Fire and water;
3. The above and the below;
4. The loud and the silent;
5. The moving and the stationary.

53. There were thousands of different techniques, which became more and more intricate as time passed.

54. The practices of the dark regions were by far the most dangerous. They dealt with beings without an organism, living entities present on the earth with the organic beings.

55. Fire and water can transport a human bodily. Heat and wetness are lesser qualities, but flame and fluidity are magical properties, used as a means for bodily transportation, via gazing techniques, into the realm of inorganic life.

Between their knowledge of inorganic life and their fire and water practices, the old seers became bogged down in a quagmire with no way out.

56. To find themselves in a one-to-one relationship with another kind of life gave the old seers a false feeling of invulnerability, which spelled their doom.

57. The 'above' dealt with secret knowledge about wind, rain, sheets of lightning, thunder, clouds, daylight, and the sun.

The 'below' had to do with fog, the water of underground springs, swamps, lightning bolts, earthquakes, the night, moonlight, and the moon.

58. There was secret knowledge about the manipulation of sound and quiet. Also about the mysterious aspects of motion and motionlessness.

59. The old seers' most dangerous practices dealt with the inorganic beings.

To be alive means to be aware. To be aware means that some animate emanations are encased inside a receptacle.

Organic beings have a 'luminous receptacle' that encloses the emanations. Inorganic creatures' receptacles don't appear as a bubble to seers, but as different shapes depending on the type of inorganic being. What the old seers called allies appear to a seer as long, candlelike 'sticks' or dark 'bell' shapes of energy. These were represented as snakes standing on their tails, or demons.

People don't usually notice these beings because all their energy is taken up by the first attention, which de-emphasises the emanations one must align to perceive them.

The old seers coined the name 'allies'. There are two types of conscious beings roaming the earth – organic and inorganic. Both are 'luminous' masses of energy crossed from every angle by zillions of energy filaments.

Inorganic beings are long, candlelike, opaque; organic beings are round and far brighter. Their fibres are more 'fluffy'. The life of organic beings is short, because they are made to hurry, whereas the lifespan of inorganic beings is infinitely longer. Inorganic consciousness is infinitely more calm and deep.

60. Seers perceive the inorganic beings, which appear in horrendous forms, terrifying, until the seer has been liberated from the human form. Then the inorganic beings appear as lights, as formless energy. The inorganic beings come to seers.

61. Once the inorganic being catches up with the seer, the seer either has a heart attack and dies, or he simply turns his back on it without thinking twice; or, if he feels ready, he grabs it and wrestles with it. It is like nothing one has ever touched. After a moment of thrashing around in sham ferocity, the inorganic being's energy wanes.

There is nothing that it can do to us, or vice-versa. We are separated by an abyss.

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62. The only value of the old seers' techniques was to break the fixation of the assemblage point and make it move.

The new seers went directly to the process of moving the assemblage point.

Yet, rituals and incantations are necessary at one time in every warrior's life. The teacher will initiate the student in 'sorcery' practices for the purpose of luring the first attention away from self-absorption, which keeps the assemblage point rigidly fixed.

63. The movement of the assemblage point can be directed to positions below its usual position. The new seers call that shift 'the shift below'.

The shift below is the place of the beast.

Although it is very easy to do, it is counter to our interest.

One of the most grievous errors of the old seers was to move their assemblage points to the immeasurable area below. Doing this allowed them to adopt animal forms.

There are many dreadful examples of such practices even among seers of our day.

The relative ease of the shift below poses a great temptation to seers, especially those who are inclined to that end.

It is the duty of a warrior to steer clear of the shift below.



Seers can suffer accidental shifts below. Unwitting downshifts occur periodically to every seer, diminishing the seer's power considerably. This takes time and effort to correct. Hardest hit are those who are naturally inclined to indulge in their quirks – those who are less disciplined.

The shift below has appeal for seers who have an adventurous, yet lazy and indolent, spirit. Minimal effort is required for staggering results. Seers driven by quick gain prefer the shift below.

But in these assemblage point positions, seers are plagued by quick, brutal death.

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64. The old seers were powerful sorcerers. They used their secret knowledge to influence and victimize people by fixating peoples' awareness on whatever they chose.

65. They pried open the mystery of being aware.

66. Their activities led to their doom.

67. We know their techniques but we don't practice them. We have other views. We belong to a new cycle. The old seers were the sorcerers. We are not. We are warriors who *see*.

A modern-day teacher's interest in telling the student about the old seers is not to badmouth them, but to pit the old seers against the student, or there is the risk that the student might become like them.

There is only one way to avoid that: the romance with knowledge, the drive to know.

The accomplishments of the new seers are pitted against what the old seers did, for the benefit of the student, to ensure that the student doesn't make the old seers' mistakes.

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68. The old seers *saw* and described the source of awareness. What they *saw* was interpreted by their awareness as an infinitely vast, jet-black eagle, standing erect as an eagle stands, its height reaching to infinity.

Flashes of 'lightning' gave glimpses of the 'Eagle'. The first flash revealed its silhouette, its immense flapping wings that create a whipping, killing wind. The second flash revealed its talons and feathers. The third flash revealed a piercing, inhuman eye. And the fourth and final flash revealed what the Eagle is doing.

The Eagle is devouring the awarenesses of all the beings that, alive on earth a moment before and now dead, have been tumbled by the force of death to its beak. The Eagle stretches out those tiny awarenesses, lays them flat, like a tanner stretches out a hide, and consumes them; for awareness is the Eagle's food.

The old seers needed a minimal set of guidelines about the unknowable for the purposes of instruction, and resolved this with the Eagle, a sketchy description of the force that rules all there is.

They did not interpret the emanations, since the emanations cannot be rendered in the language of comparisons. They are what they are.

Of course, there is no Eagle and no Eagle's emanations. What is out there is something that no living creature can grasp.

69. The new seers are finished with descriptions and comparisons; they get directly to the source of things. They *saw* the emanations but never tampered with the description of the Eagle, since it takes too much energy to *see* it.

The old seers had already paid heavily for their scant glimpse of the unknowable.

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70. The new seers are practical and aren't involved in concocting rational theories. They are through with conjecture.

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71. The old seers were damaged by their aberrant insistence on staying glued to their procedures and beliefs.

This blocked their *seeing*, their understanding. They were too sure of themselves.

72. They became imprisoned in the second attention.

73. The old seers mistakenly believed in 'levels below'. The old seers counted seven levels below. They used their water practices to be transported bodily by the fluidity of the water to anywhere on this level (via running water, like streams and rivers) or the other seven levels below (via depths, like springs, waterholes, and deep lakes).

The shiny surface of water can become a gazing window. When a seer gazes into the reflective surface of water, such as a stream or a lake, beings from those other 'levels' – inorganic beings – come to find out what's going on.

If one uses a watertight mirror under the surface of the water, the effect is enhanced a hundredfold. This sort of gazing is usually fatal for modern seers.

The old seers and those creatures met, in that instance, at the window. Temples would have gazing pools, where the old seers would meet the inorganic beings. They augmented this with power plants.

The old seers didn't stop at just gazing into the window. They crossed that boundary. To help them in their descent, the old seers tied a rope of special twine around their waist; it had a soft butt soaked in resin which fitted in the navel like a plug. An assistant or assistants held them by the rope while they were lost in gazing. Naturally, to gaze directly into the reflection of a clear, deep lake is infinitely overwhelming and dangerous.

74. The old seers' techniques are extremely effective but usually fatal.

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75. Every sorcerer of antiquity fell, inescapably, prey to the inorganic beings. The inorganic beings, after capturing them, gave them the power to be the intermediaries between our world and their realm, which people of that time called the netherworld.

76. The old seers got trapped by suppressing their terror when they should have been taking heed of it. They did this because they did not want to abandon their comforting constructs.

77. The old seers were aberrant and made excursions to the 'depths'. It was routine for them to encounter the inorganic beings. But there are no depths. There is only the movement of the assemblage point. Yet the old seers never made that realisation.

78. The inorganic beings, the 'allies', taught the old seers to move the assemblage point out of the energy ball's boundaries into the nonhuman universe. So, when inorganic beings transport a seer, it is to worlds beyond the human domain.

Because of the intervention of the inorganic beings, a seer can be hurled into a deadly world with terrifying speed.

The old seers' damnation was that the inorganic beings took them to worlds from which they could not return.

It is a trap. Since those journeys are made with all one's physicality, the fixation of the assemblage point on the position chosen by the inorganic beings is so overpowering, and the resultant perception of that new world so real, that it creates a sort of fog of forgetfulness that obliterates any memory of the world one comes from.

The natural consequence of such an immobility is that the seer's assemblage point cannot return to its normal position.

This is, perhaps, exactly what has happened, except at a lesser level, to the entire human species, due to the influence of the flyers and other inorganic beings, but we just don't realise it. We have not changed total worlds, but we have been put on a perceptual reservation, found on the left and right edges of the human bandwidth, limiting our range.

79. In the path of knowledge it is easy to get lost in intricacies and morbidity. Seers are up against great enemies that can destroy their purpose and make them weak. These enemies are part of the path itself, co-created by the indolence, laziness, and self-importance that are part of the daily world.

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80. The assemblage point makes the first attention perceive in terms of clusters of emanations. It is like a luminous 'magnet' that groups emanations together wherever it moves. This discovery was the glory of the new seers.

Emanations are always grouped in clusters. The old seers called those clusters the great bands of emanations. They aren't really separated bands, but rather mixed, like a mixed cluster of many kinds of hay, but the name stuck.

81. On this earth, 40 great bands produce organisation of inanimate energy, receptacles without awareness, and 8 produce receptacles with awareness. One great band produces organic beings, and seven produce inorganic beings.

This totals 48 great bands.

82. Of the 7 worlds besides our own, two are easy to assemble; but the old seers assembled worlds with the five great bands that are accessible to seers only if they undergo a dangerous transformation.

The old seers believed that very large trees and very small plants have intense communications with inorganic beings. Because of this, many of the old seers' techniques were for harnessing the awareness of trees and small plants to use them as guides (scouts) to descend to what they called the deepest levels of the dark regions.

In their aberration they believed it was worthwhile to break all the barriers of perception that separate different total worlds, even if they had to become trees to do it.

83. When the old seers thought they were descending to the depths, they were in fact pushing their assemblage points to assemble other perceivable worlds with those seven great bands.

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84. The old seers discovered that the earth is a gigantic sentient being.

As a result of this discovery, the most elaborate categories of their sorcery had to do with the earth.

85. Inside the earth's luminous container is the unknown; inside the human bubble of perception, the unknown is the emanations untouched by the glow of awareness. When the glow of awareness touches those emanations, they become active, and their awareness can extend into the emanations at large, in the infinity outside the bubble. Once that happens, the unknown is perceived and becomes the known.

Inside the earth's receptacle is also the unknowable, the emanations that are outside the human energy ball and which do not pass through it. The human assemblage point must go outside the energy sphere to perceive them.

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86. The old seers, upon discovering that perception is alignment, stumbled onto something monumental. But their aberrations prevented them from knowing what they had accomplished.

87. Every time the old seers made a new alignment, they believed that they had descended to the depths below or ascended to the heavens above. They never knew that the world disappears like a puff of air when a new total alignment makes one perceive another total world.

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88. The old seers believed that, when the ally is grabbed, at the moment the ally's energy dwindles, it surrenders its power to the man. But they were mistaken.

The new seers corrected this confusion by discovering that the only thing that counts is a man's impeccability – his freed energy. Impeccability permits one to use the energy of the inorganic beings.

89. The old seers thought that the allies had human feelings, but the new seers *saw* that the allies are simply attracted to the energy released by emotion – any emotion. They are attracted to fear the most, because fear releases the most energy. The emanations inside allies are rallied by raw, animal fear. Fear 'hooks' the ally and doesn't let it go. Allies therefore chase after terrified people.

The old seers even went to the extreme of purposely feeding fear to their allies by scaring people to death.

The old seers were terrifying men. Still are. Their bid is to dominate, to rule everybody and everything.

Controlling fear was a trick of theirs. They learned to control their own fear to the point of being able to parcel it out; they hooked their allies with it, and by doling it out like food, they actually held the allies in bondage.

90. The old seers could make their allies do anything they wanted. That was one of the reasons they believed in their own invulnerability. They were fooled by their own self-importance. The 'allies' have power only if the seer is a paragon of impeccability; and the old seers just weren't.

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91. The old seers abused their power over their apprentices.

It's possible for someone with greater power, greater energy than ours, to do anything to us. A sorcerer can turn his disciple into anything he wants, a fiend or a saint. But an impeccable teacher lets his or her student be what he or she is.

The old seers were not that impeccable, and because of their ceaseless efforts to gain control over others, they created a situation of darkness and terror that was passed on from teacher to disciple.

The old seers abused their power; they used the blow to the assemblage point, which moves the student into heightened awareness, to keep their apprentices in bondage.

The old seers made their apprentices, by way of the blow to the assemblage point, enter into a state of keenest, most impressionable heightened awareness; and while the apprentices were helplessly pliant, the old seers taught them aberrant techniques that made the apprentices into sinister men, just like their teachers.

The new seers also use the blow to the assemblage point, but they use it to guide the apprentices to learn about human possibilities.

The blow to the assemblage point uses a seer's energy. The seer *sees* the student's assemblage point, then pushes the student's assemblage point (which in normal awareness is flush with the surface of the energy sphere) deeper into the energy sphere. Then the glow of awareness aligns new energy fields, producing heightened awareness in the student.

The student experiences the push as a blow to his or her back. It knocks the wind out of one, forcing one to take deep breaths, and then when one recovers, one is in heightened awareness. Unfortunately, the blow also dents the bubble.

Some people recover almost immediately. Some stay in heightened awareness for a while; and some never return to normal awareness.

The blow produces either a small dent, or a larger dent, which can be up to a third of the energy sphere in size, or a crevice that runs the length of the energy sphere, making it look as if it has curled in on itself. The dents can repair themselves. The crevice is permanent.

There is no real need to use the blow to the assemblage point. The assemblage point moves into heightened awareness **by itself** with the mere presence of an impeccable nagual, or when enough energy has been saved, or when one is under terrible stress or in a life-or-death situation. It moves into heightened awareness, too, when one *stalks* one's self; that is, behaves in ways not usual for him. Not-doing can move one into heightened awareness.

92. Dreaming has a terrible drawback. It belongs to the old seers and is tainted with their mood.

The only thing that dictates the shift of the assemblage point in dreaming is the inner strength, the sobriety – or lack of it – of the dreamer.

Dreaming can make seers weak, compulsive, capricious.

To offset these bad effects of dreaming, the new seers developed a complex and rich code of behaviour called the way of the warrior. The way of the warrior is the impeccable action, the sober view, the centralisation of the assemblage point in the human bandwidth.

With that code, the new seers fortified themselves and acquired the inner strength – the sobriety – they needed to guide the shift of the assemblage point in *dreaming*.

93. A life of impeccability, by itself, leads unavoidably to a sense of sobriety, and this in turn leads to the movement of the assemblage point.

Impeccable men need no-one to guide them. By impeccability alone, they can do everything that seers do. All they need is a minimal chance, which is to be made cognizant of the possibilities that seers have unravelled.

94. The old seers concentrated on the humanised dreaming body. They became so expert at holding their dreaming assemblage point position that they were able to wake up while keeping their assemblage points anchored there. In this way they were able to create a temporary new body, in addition to the ordinary physical body, and be in two places at the same time.

95. The new seers are not after a perfect replica of the physical body. An impersonal blob of light is the dreaming body of the new seers, and they call it the energy body.

The energy body is pure *intent*, the powerful twin of the energy sphere that the body actually is.

96. Right at this juncture is where the old and new seers made their separate bids for power. The old seers wanted a replica of the physical body, but with more physical strength, so they made their assemblage points slide down the right lateral edge of the human bandwidth in the energy ball. The deeper they moved along the right edge, the more bizarre their dreaming body became.

A deep shift along the right lateral edge is monstrous.



The new seers maintain their assemblage points in the midsection of the human bandwidth. If the shift is shallow, like the shift into heightened awareness, the dreamer is almost like anyone else in the street, except for a slight vulnerability to emotions, such as fear and doubt.

But at a certain depth, the dreamer who is shifting along the midsection becomes a blob of light.

Such an impersonal dreaming body is more conducive to examination and understanding, which are the basis for all that the new seers do. The intensely humanised dreaming body of the old seers drove them to look for answers that were equally personal, humanised.

97. To the new seers, the dreaming 'body' is a feeling; a surge of energy that is transported by the movement of the assemblage point to any place in this world, or the seven other worlds available to humans.

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98. Death is the tumbler, the rolling force. When it finds weakness in the gap of a luminous being it automatically cracks it open and makes the energy container collapse.

The human gap is a frail bowl-like depression the size of a fist, located at just below the level of the navel on the front of the energy bubble. This is where the forces of vitality and of death ceaselessly strike. It is from where the lent awareness leaves the container to rejoin awareness at large.

99. The tumbler is the death force of the emanations. It cracks the energy ball open, and then rolls the awareness of the being to its source, to be reabsorbed.

Its complementary aspect, also the force of the emanations, is the circular force, which gives the seer the impression of hoops striking the energy ball, and which gives the living being vitality, purpose. The circular force hits just before the rolling force, and the two are in balance.

If the being feels the rolling force is hitting harder, it means the two are out of balance, and the rolling force will eventually crack the ball and the being will die.

The movement of the assemblage point, if involuntary, and sometimes even voluntary, can crack the energy ball. Small cracks are quickly repaired. Larger cracks take longer. If the ball has a major crack, the being may die. The energy ball that we are is very frail. It does not take much to die.

100. The old seers used the tumbler to move their assemblage points to unimaginable dreaming positions instead of letting it roll them to the beak of the Eagle to be devoured.

The old seers found a way to be propelled by the tumbler. They rode with it and let it move their assemblage points to the confines of human possibilities. Nothing can give the assemblage point the boost that the tumbler gives. Under its impact, the assemblage point moves to unpredictable new positions.

101. The human gap is very vulnerable. An inorganic being's gap is like a thread, a hair of luminosity. Inorganic beings are consequently infinitely more durable than we are.

102. The old seers' concern with death made them pursue bizarre possibilities. They found the long lifespan of those inorganic creatures very appealing.

The old seers *saw* that the allies had greater resilience to the tumbler, and consequently they patterned themselves on the allies.

The old seers developed bizarre techniques for closing their gaps. They succeeded in *intending* death away, but they still eventually had to (in some cases, will have to) die.

The old seers were (some still are) the death defiers. They rendered dormant all the emanations inside their energy spheres that did not match the allies, so that they could imitate the allies.

But they were unable to move their assemblage points back to their normal position.

Thus, the death defiers are alive today, but as allies are alive, not as people are alive. They found a haven at a fixed position in one of the seven bands of inorganic awareness.

They are separated from the daily world by the barrier of perception, set by the assemblage point.

The old seers buried themselves alive, using the earth's capacity to deflect the tumbler, and *intended* the rolling force away. They found that if they remained buried, their assemblage points aligned normally inaccessible emanations which engaged the earth's capacity to deflect the tumbler.

The old seers developed complex techniques for remaining buried for millennia without detriment to themselves.

103. The old seers were gruesome. They are buried. One can reach the specific emanations, if one is at the place where they are buried, that will wake up the buried old seers and their allies.

If that happens, the buried old seers will attempt, with an onslaught, to scare one to death. The initial contact is the terror of cold death. If one falls to the ground, the allies will pin him down while the old seers rip him apart.

The buried old seers will attempt to trap one's attention by fixating it; a seer is not to gaze at them. One must banish fear and reorganise oneself. One must calm his first attention, which will be confused and unwilling to give up control.

Face the old seers. Confront them. They are strange, sad creatures with yellow eyes. They propel the shapes that are the allies.

A deep right lateral shift of the assemblage point makes one see the death defiers and their allies as people, albeit monstrous; and a correct, midsection shift lets one *see* them as they are.

How they initially manifest is the result of a deep shift along the right lateral edge of man's band. It is horrifying.

So it is important that the warrior makes the second shift of the assemblage point into the midsection of the human bandwidth.

104. The new seers, upon readopting their tradition, realised that the old seers' knowledge of the tumbler was complete.

The old seers focused on the tumbling aspect of the force of the emanations at large; they believed that if they unravelled its secrets they would become immortal.

They did unravel its secrets, but they did not become immortal.

105. The old seers' tremendous knowledge made them think that their choices were infallible. So they chose to live at any cost.

The old seers chose to live, just as they chose to become trees in order to assemble other worlds with those nearly unreachable great bands.

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106. The new seers banned all those techniques from being taught to students. Now we are not quite death defiers; we are warriors of total freedom.

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107. The new seers detachedly manipulate *intent* through sober commands. The command is given to oneself. It is repeated until it becomes the command of awareness at large.

The assemblage point shifts accordingly the moment the warrior reaches inner silence.

The fact that such a manoeuvre is possible is of singular importance to seers old and new alike, but for reasons diametrically opposed.

Knowing about it allowed the old seers to move their assemblage points to inconceivable *dreaming* positions in the vast unknown.

For the new seers, it means retaining life and awareness at death, by moving their assemblage points to a particular dreaming position called total freedom.

108. The old seers discovered that it is possible to keep the assemblage point fixed in a state of prime heightened awareness. From that position they slowly shifted their assemblage points, permanently, to other positions beyond the limit of the known – a daring feat, but one lacking sobriety, for they could never retract the movement of their assemblage points.

Or perhaps they simply never wanted to. Adventurous men, faced with the choice of dying in the ordinary world or in unknown worlds, will unavoidably choose the latter.

There were many techniques that the old seers used. At one point they moved through worlds without returning; at a different juncture they expanded their assemblage points to encompass many worlds; at another point they extended their energy containers into a line to perceive at once the entirety of the emanations they were constructed of.

The new seers realised that there is no way to aspire to immortality as long as one has an energy container. The bubble cannot withstand the onslaught of the rolling force forever.

So, the new seers open themselves to the tumbler to disintegrate the luminous container, and simultaneously use the earth's boost – which is the force of alignment of the emanations that one is made of, aided by an impulse that comes from the earth's awareness at the instant the appropriate emanations inside the seer's bubble, which are also the appropriate emanations inside the earth's energy container, are aligned.

That alignment gives a tremendous boost that heightens awareness to unthinkable degrees and allows the seer to enter unimaginable worlds.

It is a blast of unlimited consciousness that the new seers call total freedom.

109. By becoming familiar with the rolling force through the mastery of *intent*, the new seers, at a given moment, open their luminous bubbles and the rolling force floods them, resulting in their total and instantaneous disintegration.

110. The old seers also opened themselves to the tumbler, but for reasons guided mostly by self-importance and obsession. The old seers were imprisoned by the tumbler, while the new seers are rewarded for their toils with the gift of freedom.

111. The old seers' obsession with the tumbler blinded them to the other side of that force. The new seers, refusing tradition, at first went to the other extreme. They were at first totally averse to focusing their seeing on the tumbler. So they did exactly the opposite of the old seers and focused exclusively on the life-giving side of the force of the emanations at large – the circular force.

They died stupid deaths, just as the average man does.

Those first new seers served everybody, were filled with love and kindness. But they still got tumbled. They were just as vulnerable as the morbid old seers.

112. The new seers, realising that the old seers had merely chosen to change the locale of their deaths, came to understand the futility of it all.

It is futile to try to control our fellow human beings.

It is futile to be self-important.

It is futile to assemble other worlds, just to die in them.

The new seers resolved the dilemma of futility by never allowing their assemblage points to move permanently to any position other than heightened awareness, at the edge of the known.

From this position they *saw* that the solution is not to just choose an alternate world in which to die, but to choose total awareness, total freedom.

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113. The new seers discovered that if the assemblage point is made to shift constantly from the edge of the known to the confines of the unknown and back again to the edge of the known, then when it is suddenly released at the critical maximum of completion of this process, it moves like lightning across the entire energy sphere, aligning all the emanations inside the energy sphere at once.

The new seers 'burn' with the force of alignment – *will* – which they have turned into the force of *intent*, the dynamic aspect of *will*, through a life of impeccability.

114. *Intent* is the alignment of all the emanations that are aware, so it is correct to say that total freedom is total awareness.

115. Death, for the new seers, is not the corpse-creating, organism-decaying, awareness-terminating affair that it is for the average human being.

For the average human, death means to be rolled to, then sucked into, awareness at large, its source, the Eagle, the dark sea of awareness, the mass of *intent*, the *nagual*, the unknowable. One's individual awareness, loaded with his life experiences, breaks its boundaries, loses its life force, and awareness as energy – zillions of energetic separate awarenesses – spills out into awareness at large, where it floats freely, purged of its memories.

For the new seers, death is the unifying force. It unifies the organism, the entire cluster of zillions of single separate awarenesses, into one single unit. Death is an act of unification that employs every bit of the being's energy. There is no corpse, no decay. The body in its entirety turns into energy, possessing awareness that is no longer fragmented, retaining the life force.

The source of awareness lends a new type of awareness at that moment, called the third attention.

When the new seers pick up that option of death, they turn into beings free of an organism, very specialized high-speed inorganic beings, capable of stupendous manoeuvres of perception.

Those seers – and there have been thousands of them – enter then into the definitive journey. Infinity, eternity, becomes their realm of activity.

116. The key to the success of this manoeuvre is the recapitulation. Awareness at large, the lender of awareness, faced with a seer who has done a thorough recapitulation – or recounting, re-living of his life – takes the seer's awareness in the form of his life experiences, but doesn't touch his life force.

The source of awareness wants only our life experiences, not our life force, and can be satisfied with a perfect replica of those life experiences, or total memories. If it receives a perfect replica, it lets the seer go free.

The old seers called the technique 'recounting the events of one's life', but for them, it was merely a device to aid both teacher and disciple in remembering what was done and said.

The new seers renamed that technique 'the recapitulation' after realising that it had far-reaching effects.

117. And so, after the luminous being has made the recapitulation, and is consumed by the fire from within, then awareness, instead of being tumbled to the Eagle's beak to be devoured, fuses to the emanations at large, and becomes eternal and infinite.

The new seers aspire to reach infinity and be conscious of it. Whereas the old seers assembled other worlds just to eventually die in them, the new seers glide into infinity, totally aware and totally free.

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118. The rule is the map to total freedom, the next stage of human evolution.

The rule states that one can keep the awareness which is ordinarily relinquished at the moment of death, and enter the third attention, where the total body as energy becomes aware.

119. The third attention is real. It exists. It is worth having.

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120. The rule serves as a guide to screen out personal motives. The warrior must verify the rule as a map by actually taking the steps it directs him to take.

The only way to become a being of knowledge is to make a resolute effort and get down to the business of learning.

Don't just agree or disagree – verify for yourself. *SEE*.

121. One must take the steps of learning while one is fully afraid. And a moment will come when fear retreats.

For each step of the rule there is a confrontation with fear, an appointment with the unknown. Death is always a possibility.

Each step is the moment of truth.



## The abstract cores

### Our connection with *intent*

For the living beings, including humans, *intent* is our master. It enslaves us; we are in its clutches. It makes us do whatever it wants. It even makes us die. But when we are warrior, *intent* becomes our friend. It lets us be free for a moment; at times it even comes to us, as if it had been waiting around for us.

We befriend *intent*, like befriending a wild animal. This is a relationship of trust and affection. Of strong connection of the heart.

We learn how to communicate with it, how to beckon it, how to be with it, and what **its** *intent* is.

In fact, perhaps it is more we who are like the wild animal in that relationship.

Our connection with this great *intent* is our own *intent*, the energy body.

### Truths of *intent* (the energy body)

1. Due to the force of the social agreement, our truth as luminous beings is driven far away in the form of the energy body, pure *intent*, the powerful twin of the energy sphere.
2. We die because the energy body is driven so far away from the energy sphere that our connection breaks entirely. Then death occurs. When the life force is lost, the cluster of emanations disperses, both of the energy sphere and the energy body.
3. Our spirit, the energy body, is something only seers know about. It is an impersonal force, a power. It is there for us to use, if we can learn to reduce ourselves to nothing; to being also an impersonal energy.
4. The self, the physical body, and the world we live in, are all a dream of the energy body. The energy body is our true awareness, our true self. It is the projection of our core, our true being.
5. The energy body is with the seer, hovering close by. The seer is aware of it, and accepts its presence as his natural condition.
6. The greater form of the spirit (awareness at large, infinity, the Great Spirit) looms over us always. Our spirit is directly connected to awareness at large, which we are separated from in daily life by the large assemblage point movement required to access the energy body (silent knowledge).
7. The energy body takes over when reason is at a loss. Seers accept that they have such resources. Imperative need serves to launch the assemblage point.
8. The energy body knows everything, because it is directly connected to everything.
9. We can't manipulate the energy body for personal gain, or we will lose our chance for freedom. We therefore remain abstract, letting go rather than seeking or avoiding.
10. The energy body pulls us to freedom.

## The spirit stories

1

Once there was an ordinary man. Like everyone else, he was a conduit for the spirit. But he didn't know it. The spirit tried to reveal their connection, but the man was oblivious to anything but his own self-concern.

2

The spirit created the *edifice of intent*, where the man could clean his connection to the spirit, but the man refused to enter, perceiving it would bring him anguish.

3

So the spirit resorted to trickery. In this way it helped the man enter, and remain in, the edifice and clean his connection.

4

One day, choosing an unguarded moment, the spirit, showing no pity, let its powerful presence by itself move the man's assemblage point to the place of no self-pity.

5

In the place of no self-pity, the man heard and understood the spirit, but he forgot when he went back to self-concern. The power of the man's self-image was so great that the spirit had to do away with it entirely, in effect 'killing' the man, as the man had known himself all his life.

So, for the price of his life as himself, the man's connection to the spirit was restored.

6

Then one day, when the man was unguarded, the spirit manifested with great intensity, and the man found himself in a life-or-death situation; he experienced the strong, sustained emotion of fighting for his life.

Because of the seriousness of the situation, he experienced a free movement of his assemblage point, and entered into silent knowledge. And he learned, impelled by great need, how to 'hear' silent knowledge, and how to *intend*.

## The abstract cores of the stories

The spirit is the main player in this. It's all about how the spirit reclaims its body from the flyers.

1. The human situation under the flyers. The *edifice of intent* (where we can clean our connection) is invisible.
2. We perceive the *edifice of intent*, but think it is an ordinary situation, and refuse it.
3. We are *stalked* into staying and doing the work. Tricked, given no choice; the work is hidden, disguised as something else. Or, we are forced to enter and remain.

In the edifice, we learn:

Ruthlessness, cunning, patience, and sweetness.

*Stalking* the self; how to save energy.

To accept the fact that power is hidden in our being.

4. The spirit ruthlessly descends on us, in the edifice; we shift to the position of pitiless fearless sobriety, the place of no self-pity, cutting the chains of self-reflection, of reason, which hold the assemblage point at its normal position.

We enter inner silence.

We are liberated from the self-image and self-concern.

Our pitiless eyes beckon *intent*.

We have a clear view of deep and surface self.

5. The flyer mind/blockage (social self) is cleared from the being, and the clear connection to *intent* is restored. We have the freedom to *intend*.

6. We then learn to *intend*, and our initial foray into this is dictated by the need to stay alive. We make commands to our energy body and do away with reason; then we can reach silent knowledge. We may be 'here and here'.

We may notice that we are bilocated; or we may notice later that we were bilocated, in two places at once.

The world may stop. We may *see*.

## **Flow of relationship/connection with the spirit**

We trust the spirit, and we trust our own personal power.

We hunt power, walking without a plan, alert.

We beckon the spirit with our sobriety, impeccability, and gestures. We put ourself in the way of *intent*.

The spirit manifests, opening the way to silent knowledge.

We *see* the guidance of *intent* (omens, indications, events, oddities, communications, silent knowledge).

We experience the descent (ruthless pouncing) of *intent* on us (as though we are prey); then we are *seeing* the inconceivable, *seeing* the emanations as they are.

We find ourself in a life-or-death situation. We put our life on the line, and prepare to die.

We transcend self-reflection; we break the boundaries of reason, and experience a free movement of the assemblage point, resulting in bilocation.

We permanently cease self-reflection. We then are dead, that is, the self-image we have been living as, is deactivated. We are able to remain, then, in the state of sober impeccability, and are present here and now.

## Intending

There are levels of connection to *intent* –

Using 'advance runners' (like poetry, stories, images, memories, situations) to accelerate inner silence and access feelings (assemblage point positions). Advance runners allow us to break our perceptual barriers. They probe and reach our perceptual limits, and help us use our imagination to go, or to be jolted, beyond those limits.

Doing away with reason and turning feeling into *intent* (magnify the feeling/silent knowledge, going beyond the limits of the rational).

Accepting the designs of *intent* (humble, impeccable, helpful attitude of being 'on board').

*Seeing* the designs of *intent* (silently knowing what it wants us to *intend*).

Funneling *intent* (*intending* in harmony with the designs of *intent*, to facilitate that *intent*).

Merging with *intent* (warrior becomes a pure funneling force, so *intent* allows merging).

Finding the passageway/entrance to the realm of total freedom (has no physicality)

Becoming *intent* (the third attention – we abandon the *intent* of the first attention, entering fully into the other self, which is made of pure *intent*).

So, we come full circle, back to our origin.

## Stalking the self into sobriety – the four moods

The structure of the warrior includes the four moods of controlled folly, which serve as guides for the assemblage point, keeping warrior with the assemblage point and in the ego-space at all times.

We meticulously learn the four moods of controlled folly. They are:

1. Ruthlessness (sobriety, the place of no self-pity, of no reflection on the self-image, total lack of self-concern).
2. Patience (unconcerned joyful being instead of tense waiting; relaxation, calm pace).
3. Cunning (strategy, tactics, improvisation; *seeing* the way or plan that works).
4. Sweetness (total lack of anger, joyfulness; the nature of our socially-projected self).

Their opposites are self-pity and fear (victim); impatience; dullness; and anger.

Ruthlessness, as we define it, is not harshness to other beings.  
It is indifference to one's own personal safety, a total lack of self-pity.

Patience is not negligence.  
It is unhurried steady work, and the ability to enjoy waiting.

Cunning is not cruelty.  
It is sober strategising and clear thinking.

Sweetness is not foolishness.  
It is a winning friendliness, kindness. Warmth. It is a total lack of anger.

These four moods are practiced until they are perfected, until they are smooth and unnoticeable.

They function as guides for the assemblage point, helping it move functionally to specific positions.

The four moods have to be *intended*. They are learned one by one, then a specific blend is maintained.

We are then strategically sweet with others, and patient within ourselves about others; and ruthless (pitiless) within ourselves about our personal selves. That is, we treat others kindly and patiently, and have no fear about what happens to us through the words or actions of others.

We are not concerned about our personal selves. We are ruthless with our personal selves, and this renders us sober; and thus we are able to be sweet and patient with others, and to be contained and cool-headed in our interactions with them.

This self-ruthlessness is the result of a choice we make. We choose to let go of caring what happens to us, all the way, and then the assemblage point moves to the structure of warrior.

Our personal lives cease to matter, because we cease to identify with or even think about our personal selves, and a new continuity of fearlessness takes over.

By extension, all other personal selfs (other people) become of no concern, with the same result.



## **Principles of controlled folly**

1. The warrior meets his fellow men in the midst of their folly, while he controls his own folly, by being aware of it. He stays aware of the flyers and their 'sounding-through' us and feeding on us, at all times.
2. The warrior can ruthlessly jolt himself into profound sobriety, and does so strategically and often, whenever he needs to. He uses the idea or the risk of his own death to do this.
3. The warrior remains in total alertness, to the flyers' soundings, and to the indications of the spirit. The warrior humbly, powerfully, acts to carry out the agency of the spirit.
4. The warrior is aware of what is around him, and uses it as a resource to succeed. He can improvise apparently real life situations, can create reality for others by assigning strategic roles and values to whoever and whatever he wants. He can make it all seem real. He doesn't do this for personal reasons, but for the spirit.
5. The warrior discards what is not essential to the task. He keeps things simple and uncomplicated.
6. The warrior puts his life on the line for his final decisions, then makes sure he succeeds, in order to survive. He finds the best way that works.
7. The warrior relaxes and fears nothing by abandoning his 'normal' daily self, which in turn surrenders its agency and ownership, and its very existence.
8. The warrior has a mood of total optimism and self-confidence. He knows that he can do it. He reinforces this mood by meeting any and all challenges (opportunities) efficiently and effectively.
9. The warrior is patient when required, and yet never wastes time.
10. The warrior stays unnoticed by never putting himself to the front. He never draws attention to himself, but learns how to direct attention away from himself.
11. The warrior-self is neither a victim nor a tyrant. It is nothing, it does nothing; it is at peace. It is not an active player in the human social context. It is only a witness.
12. The warrior acts only for the spirit, never for personal gain. He impeccably attempts to do what the spirit communicates is to be done, then is at peace, satisfied with the result, which he leaves up to the spirit.

## The edifice of intent

In order to face unforeseen odds with serene sobriety, there must *be* unforeseen odds. To patiently forbear, there must *be* something to challenge and test the depth and robustness of those qualities.

This is an entirely new way of apprehending the social world. But it should be remembered that the ordinary human, that 'normal' self, is oblivious to his situation. His social context is that of human struggle and shared suffering as something noble, and the fretting over the deep personal concerns of daily life, both individual and collective.

We have to have chosen sides with finality – either we go with what the flyers are telling us we want; or we deliberately view what our 'normal' self wants as not worth wanting, and instead give 100% to our daily discipline, which gets rid of the flyers.

The flyers will still exist in, and drive, mentally and emotionally, everyone else. No-one has any way out of this slavery, so we never judge them. We are realistic and have no expectations of them. They can't help themselves, and are driven by flyer-defined 'deep concerns'.

Every one of them is a victim who can only reflect on himself, and who feels sorry for himself, and who has no real empathy for anyone else's feelings.

We are in harmony with what is actually happening, at the level of the flyer mind in humans, making them fret emotionally, making them offended, worried, angry, hurt, deeply concerned. The flyer mind is thinking for the human, and the human thinks those thoughts are their own. Those thoughts lead them to be stirred up in their bodies, stressed, tense, emotional. It is a visceral suffering. It makes a human do and say things out of suffering, in a state of emotional overload, all due to the cage of the self.

The warrior *sees* all this. The warrior sees through all of it.

The best thing to do when someone says or does something that produces an emotional response in us is to know what is happening and where it's coming from. When someone is selfish or speaks or acts without empathy for our feelings, making us angry or sad or hurt or ashamed, we are flyer food and so are they. Since there is no way to stop this process in others, it's up to us to face all human speech and actions with one response: a serene mind and full awareness of the parasitic flyers.

Backreading – the *edifice of intent*

The stressful social is the *edifice of intent*. *Intent* – the spirit – creates the situation around us.

Nobody in their right mind will ever volunteer to enter the edifice. In nearly all cases, the spirit arranges that the candidate's old life comes to an end, and the candidate put against his will into having to accept being in the edifice.

Ofttimes it is the devastating end of the life one has been living.

That life is destroyed. It crumbles down around one. We have to accept this against our will. The spirit arranges that we are made to remain, against our will, in the edifice of *intent*, which functions as a pressure on us to clean our connecting link to *intent*.

The candidate is forced to enter the context where he learns to save energy. He is forced to stay there.

He experiences this as the devastating end of his life as he has known it, to be replaced by prolonged, profound emotional suffering that has only one means of escape – the warrior, the new structure.

Emotional and mental suffering are the old life, the old self. We may try to rebuild our old life, but the spirit will not allow that. The spirit will continue to force us into warrior. It is easier to just let go and drop into warrior than to struggle against the spirit's *intent*.

-----

The pressure of the edifice is the pressure of the deep personal concerns of daily life. It is the pressure of the known. It prepares us for far greater pressures, the pressures of the unknown and the unknowable. Building inner strength is the key. It becomes nothing to us, even enjoyable.

Warrior makes us formless and detached. It flows with. Warrior makes us nothing. So, there is no resistance. A cleared *tonal* is as if there were nothing there.

## Heightened awareness phase of dreaming training

### Dreaming in heightened awareness

There is *dreaming* training in heightened awareness, too. These are meditations from heightened awareness, done in total inner silence and in total darkness.

These days, we may also have to use a Faraday cage (or tent) to offset the effect of pervasive 5G microwave radiation, the high frequencies of which can intrude on inner silence, sounding like a kind of 'tinnitus' of microwave frequencies.

Each meditation is a task designed to move the assemblage point to a particular dreaming position or positions. That is, to train our control of our second attention.

This improves our volitional control of our totality by exercising/using our *intent/will*. We practice using our *will*, the force of our core, our true being/self, to control the assemblage point, and to move our physical body.

*Will* is our volitional control of our total being. It is the guiding of the *unbending intent* of the life force.

## **Meditations (dreaming training in heightened awareness)**

### ***1. The four states of dreaming***

\*Restful vigil (suspension of first attention/aware 'sleep' state)

\*Active vigil (second attention takes over)

\*Passive witnessing of dreaming scene (detached observer)

\*Active involvement in dreaming scene (participant)

### ***2. See the point of orange-red***

Gaze at blackness until the orange-red spot is *seen*. Enter into the point of orange-red by entering the state of vigil (rallies the second attention permanently).

### ***3. Follow the transition from the state of vigil to dreaming***

Feel the second attention take over.

### ***4. The second attention belongs to our luminous body***

Massage the point of the second attention (situated 1 1/2' in front and 4" to the R of just below the navel) to eventually feel our luminous shell (creates the 'dent' in the energy sphere, allowing waking perception of the second attention).

### ***5. Will standing up and moving around, and sitting down***

Put awareness on midpoint of body, feel your energy fibres or 'tentacles'; *intend* moving at a very deep level.

***6. Sober controlled awareness; minimal rationality***

Dreaming is still a rational state. The rational awareness is wrapped up in the left side awareness in order to give a sense of rationality and order; and to protect the dreaming body from excesses and bizarre undertakings.

***7. Memorize a location, then open eyes from restful vigil to see it, from a different location***

Practice opening eyes from restful vigil to see either location at *will*.

## Dreaming-Awake

## Dreaming-awake

### 1. Shrinking the *tonal* to allow the *nagual* to emerge

The *tonal* has to be made to gladly relinquish control.

Any threat to the *tonal* always results in its death; and if the *tonal* dies, the whole being dies. It is inherently weak, so is easily destroyed.

The *tonal* rules, and yet it is very vulnerable. The *nagual*, when it emerges, terrifies the *tonal*. In that terror, the *tonal* may open itself to death, rather than relinquish complete control.

The *nagual*, once it learns to surface, has the potential to cause great damage to the *tonal*, if it comes out without any control. If one is prone to indulging, one may die; it can kill.

So, the *tonal* is made to give up unnecessary things, like self-importance and indulging.

The trouble is that the *tonal* clings to those things, when it should be glad to rid itself of such crap. The task, then, is to convince the *tonal* to become free and fluid.

Before anything else, we need a strong, free *tonal*.

The stronger it gets, the less it clings to its doings, and the easier it is to shrink it.

Embarrassment or fright shrinks the *tonal*. It easily becomes dissociated, because it is inherently shy.

When something takes the *tonal* by surprise, its shyness unavoidably makes it shrink.

Once the *tonal* has shrunk, the *nagual* (if it is already in motion) takes over; and then we can perform astounding deeds.

Then we have shifted into the *nagual's* time. There, we can witness the *nagual* only with the body, not the reason.



The warrior's yell, which is truly frightening, is the vehicle to shrink the *tonal*. It has to catch the *tonal* unprepared, at a moment of distraction, relaxation. The yell must be perfect from the beginning. We wait until we are filled with power, and then release the yell. It is very loud, a scream of *intent*, which creates a moment of complete fear and dissociation. It shocks.

A sudden fright always shrinks the *tonal*; but it is important to not let the *tonal* shrink to zero.

A grave issue for a warrior is to know exactly when to allow his *tonal* to shrink, and when to stop it shrinking. This is a great art. We must struggle like anything to shrink our *tonal*; and yet, at the very moment the *tonal* shrinks, we have to reverse that struggle, to immediately halt that shrinking.

In this way, we 'close the gate' from the other side.

The world of the *tonal* – the daily world – is the safe side of the fence. It is familiar ground, where we know all the rules. But when the *tonal* shrinks, we are on the windy side; and that opening must be shut tight, immediately, or we will be swept away.

That killing wind is not a metaphor. Beyond the daily world, a real wind rages. That wind can blow our life away. It blows all living things on this earth.

The *tonal* must defend itself, at any cost, every time it is threatened. It doesn't matter how the *tonal* reacts to defend itself, as long as the defense happens. So, instead of opening ourself to death, we can learn other alternatives.

For this, we can use the total weight of possibilities. It is that total weight which helps to shrink the *tonal*. It is the same total weight which helps stop the *tonal* shrinking away to nothing.

## 2. Testing the *tonal*'s condition by letting the *nagual* emerge

The *tonal* has to be convinced with reasons, and the *nagual* has to be convinced with actions, until each props the other.

One of the balancing arts of the warrior is to let the *nagual* emerge in order to give the *tonal* reason to be free, fluid, and strong; and only by boosting the *tonal* can the *nagual* emerge.

That boosting is called personal power.

The *tonal* can be blasted to pieces when facing the *nagual*. Not so much because of any inherent danger in the *nagual*, but because the *tonal* may indulge in bewilderment.

One of the goals of a warrior's training is to cut the bewilderment of the *tonal*, until it is so fluid that it can admit everything without admitting anything. Then we are not sapped when we witness the *nagual*.

A warrior-seer must be fluid and be able to shift harmoniously with the world around him, whether it be the world of reason (the *tonal*), or the world of *will* (the *nagual*).

In fact, the world is neither one nor the other. So, the only way to succeed in that crucial shifting is to proceed in our actions *as if* we believe it is one or the other. The secret of a warrior-seer is that he believes without believing.

So, a warrior-seer *chooses* to believe. He has to, in order to survive and function efficiently. Yet he knows that his belief will change when he changes worlds; it is temporary, lasting as long as he is on whichever side of the gate.

In the initial phase, we are testing our *tonal* to see whether or not it is crammed with nonessentials. If there are too many unnecessary items on our island, we won't be able to sustain our encounter with the *nagual*. We may die. No-one is capable of surviving a deliberate encounter with the *nagual* without a long training to prepare him. If an average man comes face to face with the *nagual*, the shock is so great that he will die.

The goal of a warrior-seer's training is, then, to prepare his *tonal* not to crap out.

A warrior-seer must be taught to be impeccable and thoroughly empty. The island of the *tonal* has to be swept clean and maintained clean. That is our only option. A clean island offers no resistance. It is as if there were nothing there.

### 3. Coping technique for witnessing the *nagual*

Tightly clasp the hands over the navel, and internally push down diaphragm; take four sharp, fast breaths through the mouth, felt as jolts in the lower belly; then four deep inhalations and exhalations through the nose (each to a count of 8).

This relaxes the body.

Also, do not gaze. Blink repeatedly to break the fixation. If we gaze at the *nagual*, we will be sapped. The only way to look at the *nagual* is as if it were a common affair.

Never turn to the left when facing the *nagual*. That is the *tonal* turning towards death.

Free the eyes! Our eyes have been trained by the *tonal*, so the *tonal* claims them. The *tonal* doesn't want to let them go. So we have to make the effort to free our eyes. We have to convince the *tonal* that there are other worlds that can pass in front of the same windows. So we let them be true windows.

The way to do this is to set up our *intent* as a 'customs house'. When we are in the world of the *tonal*, we are an impeccable *tonal*: no time for irrational crap. And, whenever we are in the world of the *nagual*, we are also impeccable: no time for rational crap. *Intent* is the gate between them; it closes completely behind us when we go either way.

#### **4. Restoring the *tonal* (becoming a solid body again)**

- \* Cold water. Immersion, or soaking.
- \* Restart the internal dialogue. Engage familiar thoughts.
- \* Use the shields of 'doing'. Engage familiar activities and emotions and concerns.

#### **5. Sustained perception of the *nagual* (fixing unwavering gaze on the *nagual*)**

The ability to fix our unwavering attention on the *nagual* is what decides the outcome of the seers' explanation. It is the test for readiness.

The student may hold a rock to his midsection (gap), to protect against the force of death.

All thoughts and words must be washed away.

The benefactor demonstrates the *nagual*, his energy body, and the student sustains the *sights* of the benefactor as himself (he is actually his double), and as a luminous 'ball' using 'fibres' or 'lines' of energy. The benefactor's daily physical body is at another location, away from the event.

The teacher, charged with protecting the student's *tonal* during the event, may (not too forcefully) strike the crown of the student's head from time to time with small pebbles, which he throws with the *intent* to keep the flyer mind out. His *seeing* tells him when to throw. This helps to keep the student focused.

The student should not fall asleep at that place afterwards, even if he has to drag himself away on all fours.

## 6. Using the *nagual*

From this point onward, reason is not invited to the events of the *nagual*. We should give up the nagging desire to control everything.

### *Procedure: learning to use the midsection fibres*

The student has long powerful fibres.

They are not there to protect (there is nothing to protect or be protected from).

They guide the *nagual*'s perception, the way eyes guide the *tonal*'s perception.

The student perceives everything at once, all around him, through the fibres.

The student uses a single fibre to leap upward onto something, and back downward to where he started.

First, feel the fibres and isolate one that goes to where you want to leap to. Then follow it with the awareness.

We will feel a 'long itching', and be able to feel the location we are aiming for.

We must leap willingly, and our perception must be tuned during the event (from chaotic to orderly). The *nagual* has to be tempered by the *tonal* for perception to be ordered.

We are using the second attention, and using the *tonal*'s rules. The procedure is completed when we can perceive where we have leapt to, as a perfect *tonal*. We must leap over and over, refining our perception.

To get to the seers' explanation, we have to willingly use the *nagual*; we have to willingly use the *tonal* to make sense of what happens in the *nagual*. The view of the *tonal* must prevail if we are going to use the *nagual* the way seers do.

## The seers' explanation

### The truth about the *tonal* and the *nagual*

Both the *nagual* and the *tonal* are beyond the scope of explanation or understanding.

The student's reason is tricked into thinking that the *tonal* is predictable and accountable and can be explained.

There is no core self we can claim as our own. Our precious reason is a mirage. It is only a mirror, a center of assemblage reflecting something outside itself.

The *will* is the same. Both are mirrors that reflect the indescribable.

Both the *tonal* and the *nagual* are the indescribable, the unthinkable, the unspeakable.

Reason reflects an outside order. But it cannot ever understand it, or explain it. Reason can only witness the *tonal*. We follow its order without ever knowing how we do it, or what that order really (existentially) is.

Through *will*, we can witness the effects of the *nagual*; and through reason, we are merely witnessing the effects of the *tonal*. We can never, ever know what it is we are witnessing.

The *tonal* of each of us is only a reflection of the indescribable unknown filled with order.

The *nagual* of each of us is only a reflection of the indescribable void that contains everything that exists.

## **The secret of the luminous beings**

We are a cluster. That is our true nature.

The *nagual* is where we come from, the unspeakable, where the un-unified cluster floated, unaltered, forever. Then the glue of the life force bound some of them together, and we were created. The *nagual* is where the clustered feelings return to at death.

Plunging into the unknown is like dying, except that we keep our life force and can reunify the cluster into form. We expand a bit, without losing our 'togetherness'. At death, the cluster loses togetherness, and each separate feeling sinks deeply and moves independently, as though those emanations had never been a unit.

There is no way to refer to the unknown. We can only witness it. We each have a center from where we can witness the *nagual* – the *will*.

We can venture into the *nagual*. In there, we can arrange and rearrange our cluster in any way imaginable. Our expression of our *nagual* is a personal matter. Our *nagual* is like us – if we are kind, our *nagual* is kind, if we are mean, our *nagual* is mean, if we are delightful, our *nagual* is delightful.

Our human form is our original form. Seers can adopt any form, can transform into anyone or any creature. The force of life makes all that rearranging possible.

The secret of the double is that the bubble of perception can be made to assemble instantly in two places at once. It can split into two, and reassemble back into one from either location.

We can also visit recondite realms, different worlds of the first and second attentions. These, too, are part of our totality, arranged as concentric layers of the energy sphere. We are made of the emanations, which extend to infinity. We are really boundless.

The bubble of perception is only opened, and our totality touched, when we plunge into the unknown, the *nagual*, and let the cluster disintegrate.

Beyond the abyss is the unknown. We may return from it or we may not. If we do, it will be at our favourite place in the daily world, once our dreaming energy is exhausted.

We make our being ready for the plunge into the unknown. Now, we have nothing except the force of our life that binds a cluster of feelings.

## **Love for this earth**

The student now keeps his appointment with infinity, plunging into the unknown.

Very few warriors survive the encounter with the unknown. Not because it is hard, but because it is enticing beyond measure.

Warrior-seers find that to return to the daily world, the world of the first attention, the *tonal*, the world of order and noise and pain, is most unappealing.

Before venturing into the unknown, a mandatory decision has to be made – whether to stay in the unknown, or return to this world. That decision is made by *will*, not reason, so it is unconscious; there is no way to know the outcome of it before we go.

If we return, we complete our task(s), and then have command over the totality of our being.

We say goodbye and thanks to all those who helped us, were kind to us, in our life's journey.

The warrior's life is based on our affection for this earth. The earth knows we love it, and bestows on us all its care. We love life, our life here on earth, with this splendourous being. We roam on the paths that are our beloved one.

With this love, we can return. And when we do, we're greatly joyful. Our love is unalterable. Our beloved, the earth, embraces us.

Our love for this earth soothes our pain, and gives freedom to our spirit.

With this love, we face our death and our aloneness, the moment of ultimate solitude before we go into the unknown.



## **Plunging into the unknown**

We enter the unknown, the unspeakable. We surrender completely to the infinite sea of *intent*, and disintegrate. Because we have recapitulated our life, we keep our life force.

Our bubble of perception opens and its wings unfold.

There is nothing we can say about it. It's impossible to explain it, so we don't try. We say that our wings of perception are made to touch our totality, and that should be enough.

We go back and forth, in our entirety of being, from the *nagual* to the *tonal*, over and over. In between the times we pop into the *tonal*, where we are unified in form and awareness, we disintegrate in the *nagual*, becoming a cluster without a unified single awareness.

Once we experience this, our reason cannot fight the physical knowledge that we are a nameless cluster of feelings.

In the *tonal*, between times in the *nagual*, we have visions. And we come to understand that this daily life is only a long vision, a long *dream*.

***End of apprenticeship***

Teaching new warriors

## Teaching new warriors

### Transition from the apprenticeship

#### Returning to the world

It's true that the student might not return to this world after plunging fully into the unknown. If he does return, however, he must quest for total freedom by fulfilling a trajectory of tasks which have the effect of making him ready, tuning him to be finally reclaimed by infinity.

After plunging into the unknown, the student is then a warrior-traveller. An exchange of awareness takes place in the plunge. One is no longer the same. Nothing matters. Only energetic facts are meaningful. The rest has no importance at all.

One is alone! Left inside a *dream*. There is nothing that one can do about it! On acceptance of this fact, the body relaxes.

It is the beginning of a new era, the beginning of the definitive journey. It is the fate of a being who is caught in an irreversable energetic manoeuvre. The being is now facing infinity.

### **Gaining full control of the totality of being (merging the two attentions)**

If the warrior-seer returns from the plunge into the unknown, he must unify his perceptual fragments so that he has an uninterrupted, continuous memory of his total life. This takes years to accomplish. To fit the puzzle of oneself together has a nameless, profound effect on one.

Regaining the totality of being happens when the warrior gains free access to the energy body, and can remember *seeing*. He then has command over his total self, including the energetic side.

Regaining the totality of being means that one regains the entirety of one's being, so that one is aware of both the physical body, and the energy sphere and the energy body. It is a transformation into a different state of being, where one has access to all one's resources.

The warrior regains the totality of being by remembering what happened in the left side awareness – the second attention. The warrior must retrace the assemblage point's journey. This retracing, when it is completed, is called 'regaining the totality of being'.

The task warriors are faced with after completing their training is one of integration. In the course of training, the assemblage point is made to shift to as many different positions as possible. All those positions have to be integrated into a coherent whole, available to conscious awareness in the first attention. The warrior must, by himself, reorganise everything that was done to him.

### **Battles of power**

The beginning of that process is a series of life-or-death battles, which have the effect of calling the warrior's hidden resources into play. To be a true seer, a warrior must claim his power. Under the impact of the very real danger of physical annihilation, as well as the impact of the unfamiliar, one's body has to make use of its hidden resources, or die.

The trick is in the truthful acceptance of the possibility that those resources exist, and can be reached. The years of training are but the steps to arrive at that acceptance.

In those bouts, everything that happens to the warrior is an omen of what will happen to him on his path. If he is careful and impeccable, he will find that those bouts are gifts of power.

## **Proper attitude**

The next step is to achieve the proper attitude. The warrior attains calmness and self-control. He embraces the unfamiliar, letting go of the comfortable and the known. He drops his complacency.

He must stop clinging to the human form.

He becomes impeccable enough to let others be, and support them in, what they are. If they are not impeccable, then it's his duty to be impeccable himself and not say a word. If he gets caught in their webs, he doesn't get angry. People can't help themselves, due to the influence of the flyers. People are in the human form.

The world is an endless folly, and death is real and final. There is no time for anything but impeccability. What people think, say, and do, simply doesn't matter at all. A warrior doesn't get caught up in either social dramas or the wider events of the modality of the times. He is not political, is not an activist. He follows the commands of the spirit. He does not interfere with events because they are the voice of the spirit, which will lead him to total freedom.

A warrior remains detached, in the assemblage point position of sobriety, because all he cares about is saving energy in order to reach total freedom. He has realized the value of the petty tyrant. He has accepted his own fate and the fates of others, and has relaxed. He is in a state of detachment, purity, and ease.

He becomes a dispassionate warrior and follows whatever path his fate selects for him. He doesn't seek anything eagerly. He is at peace.

## **Demonstrations of knowledge**

The next step is to demonstrate his knowledge. He demonstrates what he has learned to do in the second attention. This means *stalking*, *dreaming*, and *intent*. This is a formal exercise, executed with full formalities. The warrior-seers who act as witnesses are addressed in a formal way, and full protocol is observed. If there are no other warrior-seers available to act as witnesses to his power, he simply demonstrates his power to infinity, as a gesture to the spirit. He does it because, at this stage, he must.

The warrior repeats, from a state of normal awareness, all the activities he has learned in *stalking* and *dreaming*.

To repeat the *stalking* activities he has learned, he practices the art of transformation and the art of deception. He can fool anybody, and be invisible. He demonstrates his ability to create reality in the eyes of the onlooker. He demonstrates the principles and moods of *stalking*. He uses *stalking* techniques to fix his assemblage point in new positions.

To repeat his *dreaming*, he enters the second attention and remembers the feelings of those activities, and uses those feelings to change speeds and *intend*. He uses the lines of the world (the emanations) to help him. He lets the energy body take over.

## **Using fear as a springboard to travel**

Next, the warrior goes into the true unknown and demonstrates proper recovery. He may call the inorganic beings, or he may *see* a flyer. The impact of this is devastating and terrifying. One can die of the pressure of fright. The inorganic beings are no joke. They are horrendous. Their presence is perceived by the first attention as a truly frightening attack.

The warrior uses that pressure to transport himself to another place, away from the inorganic beings. He teleports away by sending his energy body to where he wants to go, then waking up there. He, if advanced enough, opens the crack between the worlds and steps through it.

Recovery after plunging into the unknown is simple. The warrior undresses, drenches himself with cold water, and suns his clothes before putting them on again. If his stomach is upset, due to the inorganic beings' pull on his midsection glow, he simply induces himself to vomit. This restores that glow.

He also lets his *tonal* recover by not talking about the experience for a period of two weeks, or at least nine days.

## **Traveling by the force of desire alone**

At this point, the warrior, who is rightfully now a warrior-seer, learns to *intend* using the force of his desire alone. He puts his second attention onto a power locale, and transports his entire being there, waking up there with his physical body. He goes there just by the force of his desire, with nothing fearful to spur him.

## **Remembering *seeing* as it happens**

Next, the warrior-seer remembers *seeing* as it happens; that is, he tightens his *seeing*-remembering so that it is only a moment removed, the way the memory-perception of the daily world is only a moment removed.

To pave the way for remembering *seeing*, one must allow time for the strange perceptions of the energy body to settle down. When that has been done, one is ready to *see*.

*Seeing* means remembering *seeing*. The energy body reveals itself in terms of memories, the same way the physical body does. We are usually too afraid or too lazy to remember what we have *seen*. *Seeing* is natural, and happens all the time to everyone. For various reasons, we are not aware of *seeing*. We bother only with what we are looking at. We unconsciously select what we recall. Everyone can *see*, yet we choose not to remember. Or if we recall some, we block out the rest. Yet it is all there, all the time.

The trick is for the body to suspend judgement. It can enter into a state that resembles *dreaming*.

*Seeing* is a feeling, of knowing something without a shadow of a doubt. It is silent knowledge; it is awareness of energy, the feeling of perceived energy. It is the perception of energetic flows and configurations. It is direct knowledge of the *intent* of the spirit.

## Remembering the other self

Now the warrior-seer remembers the other self in a detailed way. This is the third depth of the recapitulation.

To do this, the alignments that the assemblage point made in the second attention during training must be re-emphasised, realigned.

The difficulty lies in the infinitude of possible positions that the assemblage point can adopt when it is moved from its usual (daily) position. Facility in remembering the daily world is due to the fact that the assemblage point stays around one particular spot, and those emanations (of that spot) remain in the glow of awareness, so one is aware of the memories they contain.

Because of this, a warrior-seer accepts that he may never be able to realign all the emanations touched by the glow of awareness in the course of his life.

When *will* becomes available to him, and when he has saved sufficient energy, he will be able to remember. He needs a life of impeccability and a great surplus of energy, and then those memories may become available to him. *Will* may release them.

The warrior-seer, in this case, has to be very flexible in his being. He dissolves his rigidity and can learn that he is perfectly able to remember if he wants to. When he fears nothing, he will remember himself.

To remember, he stops his internal dialogue. Then clear silent knowledge takes over and makes him recollect.

The act of remembering is thoroughly incomprehensible. In actuality it is the act of remembering oneself (the emanations one is made of), which includes every memory the luminous body has stored from the moment of birth. The other self is enticed into revealing itself in terms of memories.



## **The task of remembering the second attention**

Much of *dreaming* is forgotten, for two reasons – that it is so awesome, and because the events that occur in some stages of *dreaming* take place in states of heightened awareness. An inherent quality of heightened awareness is that it is not accessible to normal memory. What transpires in that state becomes part of the warrior-seer's everyday awareness only through a staggering effort of recovery.

The two sides of human beings – the right side (reason), and the left side (silent knowledge) – are first separated in the student so that he can be taught, and then they are unified by the warrior-seer after his apprenticeship. They are unified when the warrior-seer remembers silent knowledge and thus regains the totality of being.

The task that warrior-seers are faced with after they finish their training is one of integration. That means remembering by retracing the journey that their assemblage points took over the course of their training.

Regaining the totality of being means that one regains access to the entirety of his being, so that he is aware of both the physical side; and the energy sphere and the energy body, and all the memories stored in each, and can use either one with equal ease. It is a transformation into a different state of being where one has access to all his resources.

Remembering the other self is done with the body. In *dreaming* and waking, one remembers events and instructions, and realigns the assemblage point, often by repeating everything. This is the third level of the recapitulation, in which the warrior-seer recapitulates the second attention. The first two phases of the recapitulation pave the way for this manoeuvre to be possible.

The only way to make sense of *dreaming* is to call back *dreaming*. One must 'flatten' direct, silent knowledge into coherent thought, so that it can be reflected upon and eventually integrated into one's life.

A seer must pursue it and capture it, or allow it to come to him.

One of the most difficult aspects of the apprenticeship is dealing with sequences of events in terms of time. Often they are all mixed up in the student's mind, confused images that only sink deeper whenever he tries to focus on them. They are a 'clump' of many events, a 'tangle' of fibres that need to be 'untangled' and examined separately.

To recall events that happened in heightened awareness or dreaming-awake or in *dreaming*, one must shift levels of awareness. One then doesn't just remember those events, but actually re-lives them.

Events we live in everyday life are easy to recall. We have plenty of practice doing that. But events lived in *dreams* are another story. We have to struggle very hard to bring them back, simply because the body stores those experiences in different places – in different fibres, in different positions of the assemblage point.

During the fulfilment of the student's *dreaming* tasks, the barrier of the second attention – the inability to remember the second attention – will remain unchanged, until it finally comes down as the two attentions are merged, and one regains the totality of being.

Every time one enters into *dreaming*, one also enters into the second attention. Yet, waking up from *dreaming* does not necessarily mean that one has left the second attention.

For years the student will only remember bits of his *dreaming* experiences. The bulk of what he has done will be energetically unavailable to him. It usually takes more than a decade of uninterrupted work to store enough energy to rearrange everything into a linear sequence in one's mind.

One will remember, then, sequences upon sequences of *dreaming* events. They are initially lost because of the student being made to weave between the awareness of daily life and the awareness of the second attention.

Ordinarily, students do not remember the explanations given to them in heightened awareness at all. Yet somehow they store them, faithfully intact and complete, waiting to be realigned.

Seers have used this phenomenon and have turned remembering everything that happens to them in the second attention into one of the most challenging and complex traditional tasks of the path.

Seers re-live every experience they have in the second attention by the act of returning their assemblage points to each specific position of displacement.

Seers dedicate a lifetime to fulfilling the task of remembering.

Basically, it involves (if the seer has the energy) condensing *dream* images into a feeling of one's usual self, and then turning that sensation into a view of what happened. It is similar to trauma recovery process work, which is also a task of integration.

## Regaining completeness

When the bestowal of awareness that sex is, is consolidated, a being is created: a child. That child takes the energetic 'edge' from its parents' energy spheres, actually hollowing them out somewhat.

A 'complete' being is one who has never had children. An incomplete being has had children. If she or he is incomplete, the warrior needs to regain their completeness. To enter the other world, to achieve total freedom, the warrior needs all the edge of their spirit. They need to be complete.

If he has not already done so, the warrior-seer now regains his completeness. One must first regain his completeness before he can be liberated from the human form.

The human form (in fact, the flyer mind's claim and effect on the being) feeds itself on feelings of pity for one's children (as it feeds itself on pity for anything, or anger, or sadness, or any emotion). Therefore, the warrior-seer must let those children go, to the point where he is complete. He learns not to care about them, in *dreaming*, as a way of *intending* his completeness.

This may sound morally wrong to a 'civilized' person, but there is no hint of morality or immorality in energetic necessities. It is the rule, and the rule is pitiless. It was not made by any human. To be free, a warrior-seer suspends judgement and does what he or she energetically has to do.

Anyway, the child is better off; the child becomes calmer and more level-headed, because the child is liberated from a kind of 'craziness' that is in beings who have never had children. The warrior-seer needs it, while the child doesn't. And the warrior-seer will always behave warmly and show kindness to the child. Nothing is really lost to the child, but the warrior-seer will notice his gain.

When he doesn't care anymore – that is, when he feels about them the same as he feels about all the other children in the world – he is then able to meet them, pat them on the head, or even embrace them, and let the side that the edge was taken from, snatch it back.

He can also snatch back his edge in his recapitulating.

If the child is of the same sex, the left side snatches the edge back; if of the opposite sex, the right side takes back that edge. The energy fields are replaced, returned, restored.

When the warrior-seer takes back his edge, he or she has now never had children, and is again complete, with no holes in their luminosity, and all the edge of their spirit.

## **Liberation from the human form**

Then the warrior-seer can be liberated from the human form. Dropping the human form is the essential requirement for regaining the totality of being.

Liberation from the human form brings the freedom to remember the second attention. It is like a spiral. It gives the freedom to remember, and this remembering in turn makes the warrior-seer even freer, able to remember even more, and so become even freer.

The end result of dropping the human form not only brings the coveted sense of detachment, but also the fulfillment of the elusive task of remembering the other self.

The warrior-seer stops using his old shields and enters into a new, more profound state of separation from human affairs.

Energetically, it involves the straightening out of energy fields in the energy sphere that have been contorted by a lifetime of misuse under the influence of the flyers. This straightening can manifest as a grave illness and can even kill, but an impeccable warrior always survives.

The trick is to finally let it all go. Let go of your shields. Let go of your fear and follow the loss of your human form step by step. Don't fight it. In fighting it, we dispel it. Let go of your desire to cling, to hold on to things, people, places, situations, all the cherished shields of your old life. Let it all fall away. These are all barriers to dropping the human form.

Liberation from the human form is the essential requirement for unifying the first and second attentions, which results in the regaining of the totality of oneself.

Impeccability is the only way to drop the human form. After years of impeccability, a moment comes when the human form, which is actually the flyers' implanted mind, cannot stand it any longer, and leaves.

## **The task of getting free from the human form**

To change, to really change, a warrior-seer gets free from the human form, and he does this by letting go of everything that his personal self is clinging to.

The human form is the force that makes us the social people we are, the force that keeps the assemblage point trapped in the place of self-pity. The human form is the product of the implanted flyer mind.

Eventually the social personality, the social self, 'dies'; that is, it is deactivated forever. The assemblage point makes a permanent move to the place of no self-pity.

Although humans are hyper-emotional, a warrior-seer doesn't join in. He realises that all that emotional drama is over nonsense. It is all designed to produce food for the inorganic beings. Emotionalism and tension are clear symptoms of an implanted flyer mind, and all humans have one. Judgements that produce emotion come from the implanted mind.

A warrior-seer risks letting go and not worrying, knowing that because of this everything will change, often bringing even greater challenges. He can do this because he has nothing anyway, except his life force, his purpose, and his freedom. His impeccability. His death.

He has turned away from flyer-humanness, and all the concerns of flyer-people. His flyer-human life is over.

Warrior-seers are not part of the world of humans. They are in that world, but it does not touch them. A warrior-seer is an unbiased witness incapable of passing judgement on a personal level. He has suspended judgement. He simply watches, free from self-concern.

This means he has no concerns. He simply doesn't care what happens in the world of humans. It is just a sideshow of creatures that are structuring their time in terms of self-concerns, self-absorption, self-pity, unknowingly for the benefit of beings of a different order.

In fact it is a world of utter folly – all of it – the exploitation, the self-centeredness, the cruelty, the destruction, and even the 'achievements', since it is all just a huge 'factory farm' designed for expedience of feeding for creatures of a different order, who have taken control of the bodies – the energy spheres – of human beings. To a warrior-seer, therefore, nothing that humans do or say has any meaning other than this. Self-absorption feeds the flyers, and self-absorption drives everything that humans say and do.

A warrior-seer does not have those self-concerns and is therefore not part of the human world. He lets it all go. Where will that leave him? What will happen to him? He doesn't care. As he empties himself of concerns, the world is emptied of concerns, until it no longer contains anything he is concerned about. Then his bubble of perception has been cleared.

A warrior-seer has nothing that is human. No spouse, no children, no pets, no property, no parents, no family, no home. No name, no occupation, no country, no religion. No history, no imagined future. No jealousy, no anger, no sadness, no worries. Warrior is empty of emotion and ties.

He clears his bubble of perception – his world, the island that is his *tonal*, his universal order, which he then cleanly mirrors, *as it is*, rather than trying to change or possess any of it.

This prepares him to simply mirror the *nagual*, the truth of his being perceived when the bubble of perception, the energy sphere, is opened.

'Mirror' means to observe exactly what is, free from the fretting of humanness. Free from self-reflection, actually free from reflective thought of any kind. It is immediate and vital, purely experiential, the awareness of the moment now and only now.

After years of impeccability, which is nothing more than bearing the lateral shift of the assemblage point as a warrior, a moment comes when the human form can't stand it any longer and leaves.

In leaving, the emanations it has distorted straighten out, causing physical pain. One can even die as a result, but an impeccable warrior always survives. Afterwards, a warrior embodies detachment, but he also is at the mercy of drastic mood swings, because his assemblage point is no longer bound, and he must learn how to discipline its shifts.

The eviction notice that the warrior is about to leave the assemblage point position dictated by the human form comes in the form of a great depression, a loss of the desire to live. This is the result of saving energy. It is a good sign. A warrior is liberated from the human form, from the cozy but limited positioning of self-absorption and self-pity. The assemblage point permanently moves into a new alignment of energy fields. This is the new 'home base' called 'warrior-seer'.

It is the beginning of a series of greater shifts. It is an inexorable movement of the assemblage point away from its original setting, an irreversable movement away from what made him a person.

His new level of energy, though, creates a new spot to 'house' his assemblage point. Warrior-seers' dialogue, carried on with other warrior-seers, solidifies that new position. If there are no other warrior-seers, he dialogues with the earth, with the spirit.

The words and actions of people no longer affect him, because he has no more expectations of any kind. A strange peace replaces his personal judgements.

The human form leaves the body when a warrior-seer has dropped all his shields to the unknown, all his self-absorbed human concerns. The bottom line is that he lets go of his desire to keep on clinging to whatever he is clinging to. Once that underlying desire is gone, the rest naturally follows. This nips the problem at its root.

His response to the items of his world, the items on his bubble of perception, changes. He responds to everything as a warrior-seer. A warrior-seer needs nothing and no-one, and wants nothing. Yes, to begin with, our attention has been trained to focus doggedly on certain things, such as 'girlfriend' (or 'boyfriend') or 'wife' (or 'husband') or 'home' or 'possessions' or 'job', for example; that's how we have maintained our world. But then a warrior-seer cuts all that ballast free, and by so doing, frees himself or herself.

He risks not being concerned. In that great emptiness, depression comes, and then the human form leaves the body.

The only thing that counts is impeccability, that is, freed energy. Energy is freed when self-concerns are dropped. The warrior-seer, quite simply, stops caring what will happen to him and to what he has been hanging on to. He stops caring what happens on his bubble of perception. He is then simply a mirror in which all things are equal and unimportant. When there is no 'him' there are no items isolated as important; things are only important, only matter, to each human *personally*. Without any personal emphasis, nothing matters or needs to be changed in that mirror.

Rather, the warrior-seer flows in harmony with the flows of existence.

As soon as a warrior-seer comes to understand the nature of energetic awareness, he ceases to be a 'person'. Energetic awareness, which he is made of, is impersonal.

Only when sexual energy is freed from the world does everything fit into place. The number one human concern is sex and courtship / relationship / the sexual partner; bodies and orgasm. This is the concern that uses up the most energy.

A warrior-seer is liberated from all that human drama. A huge weight of concern is lifted off.

Even the worst tyrants and most horrible situations can bring delight to the warrior if he takes the risk and lets go of being concerned. This is also true of letting go of being concerned about sex and the sexual partner.

To be liberated from the concerns of sex and the sexual partner is to be liberated from what is the number one social mandate. Sexuality is a social demand. The coercive sanctions imposed (ultimately by the flyers) for breaking this mandate are internal and come from the not-OK 'adapted child' egostate, which clings to the sexual partner as its symbolic, substitute nurturing parent.

To let go of the intimate social support that the sexual partner offers, which is what courtship procures and sexual intercourse maintains, is to let go of the symbolic 'nurturing parent', leaving a warrior-seer alone and without intimate support. Good! It is also the letting go of the number one possession, the number one shield to the unknown. Good!

The fretting associated with the sexual partner takes the form of jealousy, fixation and obsession, worry, insecurity, anger, attempts to control and manipulate, revenge and violence, sorrow and grief, and primal pain. The sexual partner is therefore a petty tyrant, who can trigger us, if we are insecure and damaged enough, into our own petty tyranny.

A warrior-seer lets go of the sexual partner and only uses her (or him) to help separate the warrior-seer's social being from the warrior-seer's basic energy, by reaching the place of no self-pity. It is all about liberation from the human form.

Male warriors are advised to view females in the same way that they view the inorganic beings, because both can drain energy through emotion. A male warrior practices detachment using female humans in the daily world to prepare him for remaining detached from the inorganic beings in *dreaming*. This is because the inorganic beings often use the female form to trap male *dreamers* in their world.

A warrior-seer is totally fluid. He shifts harmoniously with whatever world, or whatever person or event, is around him, by suspending rational judgement and perceiving soberly, serenely, humbly, efficiently, joyfully, as nothing at all, so he is a 'clean mirror'.

He has the choice of whether to interpret what he witnesses from either indulging or impeccability. He expects nothing but death.

*'Forget the self you come from; embrace the impersonal warrior. Embrace seeing. The old life is forever gone, even though fragments of it haunt you, even though you try to hang on. It is easier and more truthful just to let go. The mask we hide behind is bullshit. Sooner or later, it shatters. That's when a being finds out what it, the being, really is. The social self is only a veneer. When we scratch the surface, we find a seer underneath.'*

A warrior-seer's art is the art of emptiness. His being is empty of a personal self. The body's internal energy, once constantly stirred by self-absorption, comes to rest.



Letting go of all things is like dying. A warrior-seer stays alone, using controlled folly to meet his fellow beings in the midst of their folly and his own. He finishes up his business in the world. And he dies! The social self, his façade of caring, is let go, and what remains is an impersonal energy with life and awareness, which enjoys everything, because it does not care.

A free warrior-seer is, in essence, an assemblage point aligning the animate and inanimate emanations that pass through its glow of awareness, at a particular spot on the energy sphere. That sphere is a cemented cluster of zillions of separate aware energy fields. It is a cluster of zillions of separate awarenesses held together with the life force.

The seemingly personal 'self' is merely a general set of assemblage point positions and, for the average person, a set of implanted alien thoughts from a mind which is a foreign installation.

A warrior-seer lets go of all things via the mood of a warrior, which is the place of no self-pity – sobriety and serenity. Humbleness and efficiency. Joy and delight. Nothingness. Everything is nothing. A warrior-seer has no emotions towards anything. Yet he feels everything.

He is not psychotic. Rather, he has a more profound purpose than involvement with the human condition. Although emotional, psychotics do not really feel anything. Those who manipulate or kill psychotically are unconnected to their feelings, and have to act them out. A warrior is nonmilitant and nonviolent and does nothing for personal reasons. He is simply questing for freedom to perceive. A warrior is not a tyrant, he uses tyrants to his advantage, for the purpose of impeccability.

The luminous being is already complete. In the beginning, the novice associates letting go with risk. One will risk losing his sexual partner, his possessions, etc., but the thing 'lost' exists only in his thoughts. He is only losing thoughts. Eventually there is silence and clarity.

The real thing to be let go of is the personality, the social self. The not-doings of the self are designed to move the assemblage point away from the energy fields that contain the social self. The free being is a different set of many assemblage point positions, and a new general positioning of the assemblage point.

Ultimately, a warrior-seer lets go of his self-image, so that he has nothing to reflect on any more. He, in effect, shatters his self-image. To shatter the self-image means not just to reach the place of no self-pity, but to stay there, never to return. It means having nowhere to return to.

When the warrior is ready, a wonderful thing happens. His spirit comes back to him. His spirit, the energy body, his real mind, his true self, pushed away by the *intent* of the flyers, comes home.

For this to happen, the warrior lets go of all things, all his human self-concerns and clings. He does this because he wants his spirit to come back to him.

Everything he does, all his impeccability, is only an attempt to bring his spirit home.

### **Unifying the two attentions**

Finally the warrior-seer unifies his two attentions. Reaching the second attention makes the two attentions into a single unit, and that unit is the totality of being.

The boundary of the second attention begins to collapse. This process creates a great turmoil in the warrior-seer. He will experience cognitive problems as his two attentions become one, and he integrates the memories of his physical body with the memories of his energy body.

No warrior's awareness is prepared for it. Every seer goes through the same agony.

He will think that he is going insane. No matter what the preparation, in truth no student really believes that any of this is real. To theoretically accept its energetic factuality is one thing, but to integrate that and begin to actually perceive what seers perceive is another. No-one wants to perceive these things. From time to time in the student's life the world of seers reveals itself in glimpses, and no-one can stand that sight.

But, by the time of unifying the two attentions and regaining the totality of being, the seer will be ready. He will have followed the hardships of learning faithfully, and will have the courage, and the inner strength, to claim the seers' world as his own.

## **Teaching new students**

### **Position to teach from experience; authenticity**

When the warrior-seer has command over his totality of being, he has claimed his knowledge as power, and is then fit to teach new warriors, those men and women pointed out to him by the spirit. He is authentic because he teaches from experience; he has gone through what he asks of new warriors, so he can guide them properly.

### **Impeccably completing the second cycle**

Seers have two cycles. The first is when they are students, human, like all the people in the world. In this cycle the student is given a task, and that task makes him leave the human form. The second cycle is when he's not human any more. Then it is time to teach, and after teaching it is time to leave the world. Our students are our second cycle.

To complete his own second cycle, the warrior-seer procures and teaches the new cycle of warriors, as directed by the spirit. He may have one student, or he may be directed to have two or more; he may even be directed to build a party of seers. The choice is not his, and he must acquiesce to the decision of the spirit or lose his chance to be free.

The reason we gather and teach the new cycle of warriors is twofold. Firstly, it is a way for us to repay our debt to our own teachers; and secondly, a warrior strives to enter more profound states of impeccability, of sobriety and serenity. At the stage of having regained the totality of being, of having been liberated from the human form, the only way of doing this is to deal with the apprentice.

The spirit will ensure that the teacher's process is fully facilitated by providing him with the proper challenges in the form of the apprentice. In that arena, the teacher will have to fight for impeccability as he has never fought before.

Only a warrior who has dropped the human form and who can *see*, and who has adjusted his thoughts and actions to the abstract cores, acting for no personal gain but only for the spirit, is fit and ready to teach.

## **The teacher is the agent of the spirit**

To teach his apprentice, the teacher knows at all times that the spirit is in charge. The spirit is the real player, and the teacher and student are just pawns.

The teacher enters a new and more profound state of impeccability. He saves energy by remaining in a state of purity and ease. Total impeccability of the teacher is the only hope for both the student and the teacher.

The teacher properly *intends* what the spirit directs him to *intend*.

At all times, the teacher adjusts his thoughts and actions to the abstract cores.

## **Timing of full disclosure (the flyers and the human situation)**

Full disclosure to the student should be made, but by the timing of the indications of the spirit. We *see* the student, and test him for readiness. But we also wait for the indication of the spirit. Each level of disclosure will be indicated by the spirit when it is time.

The best thing for us to do is to learn the language of the spirit. How does it speak to us, and what does it say?

It is good to review all the times in our life that the spirit has indicated, communicated, spoken to us. We get a feel for its way of giving information, we learn to decipher its code, we become fluent in spirit. We can speak to it in the same way, in reply (gestures of reciprocation).

Eventually, we understand the spirit and flow with it harmoniously in a reciprocal relationship. We help the student to do the same, according to the topic/step he is undertaking.

We role-model what the student should shoot for, and to do this we remake ourself into a paragon of impeccability, with no self-importance whatsoever. We are authentic and really have been where we are asking him to go. We really do know the way, by experience, so we really can guide and facilitate, from experience. **Anything less is fraud.** We show the student where we *have* been, and where he *can* go. Our help is trustworthy.

But we reveal only what the student will be able to hear and accept about certain things. There is no rush; we will inevitably, inexorably, get there at some point.

### **The spirit's indications about the readiness of the student**

1. The spirit reveals that the student is ready, and for what. This is the case for every step of the path.

By its indications, the spirit is indicating its willingness to be used (to enable the student to reach assemblage point positions).

2. We refer back to the map, and assess where we are currently on the map, that is, to what level or how far the student has progressed on the map from the beginning, his current level of impeccability, his shortcomings (which is what we test), his strengths (fast progress) and weaknesses (slow or nil progress).

We note his predilection, his special talent. He can turn it into a vehicle of power, and use it to reach the spirit, the *nagual*, the unknown, by making that predilection impeccable.

3. We *see* what the spirit is saying, that is, what it is time for now, for the student.
4. Then we arrange and facilitate the lesson, looking after the student's survival and safety.

For some lessons, a benefactor, that is, someone else who can demonstrate the *nagual*, is required.

It all happens in the *edifice of intent*, which is the situation we find ourself (the student finds himself) in.

The teacher is basically a guide and protector. The teacher protects the student's *tonal*.

Part of protecting the *tonal* is the timing of disclosures, especially about the inorganic beings. Full disclosure of the human situation under the flyers' rule has to be paced and timed correctly for it to be accepted by the student.

If the information is given too soon, it may be rejected, or the student may become fixated, terrified, obsessed, avoidant, aberrated, stuck. It is a shock, and requires suspension of disbelief.

So, although the information about the flyers is Ground and Foundation, we start the student off with the four disciplines, and begin mentioning the inorganic beings at the second gate of *dreaming*, when the student has found their hands in *dreaming*.

In the interim, we hint that 'something' is holding us prisoner, and identify it as the social self, the internal dialogue, the daily mind, the blockage-child-self, the personal self, the cage of self, the human form.

Later, we can go back to Ground and Foundation, giving full disclosure, coming full circle.

In the map, the revelations progress from gate 2 of *dreaming* through the history of seers, with full disclosure at the abstract cores.

It is then time to *see* the flyers. This is the slow, patient, careful way to do it.

1. The flyers are first introduced as inorganic beings of a particular type, which feed on energy.

Then we reveal that they feed on the energy released by human emotions.

2. Then we give the history of the old seers' relationship with the flyers.

Then we talk about the seers' reformation, and the new seers' refusal of all that.

Then we reveal the old seers' bargain with the flyers.

3. At this point we reveal the Ground and Foundation.

We give full disclosure of what the flyers have done, and the enormity of what's happened.

4. Then the student has to *see* the flyers.

Maintaining inner silence and deep sobriety is his protection. He has practiced using this tool, to harmonise with the force that is the flyers, in daily life.

## Preparing to witness the flyer

The best way to solidify warrior as a structure of silence and sobriety and serenity is to prepare for the inevitable moment when we are able to perceive the form of the flyer. The *sight* is terrifying and dreadful in the extreme. Only warrior, that deep sobriety and utter silence, serenely in harmony as a warrior-self, possessing great internal strength, can stand that *sight*.

## Handling dread

Dread in the daily world is a wonderful preparation for what lies ahead on the path. Dread is the worst emotion. When we can handle dread, we can handle all else. We are then ready to handle the pressure of the unknown.

Dread is the kind of pressure that prepares us for the pressure of the unknown. It is a necessary stage on the path. The petty tyrant provides the vehicle for this gift from the spirit. We are grateful to the tyrant, and can only hope that the dread the tyrant produces in us is as dreadful as it can possibly be. Anything less is a poorer preparation for what is to come.

Abandoning oneself to dread is for weak cowards. The dread may be terrible, but all warriors have to go through it time and time again, so it is something that we have to get used to and stop caring about. We have to get used to it because dread is always produced by the movement of the assemblage point. We patiently wait through it, trusting the spirit.

The only antidote to dread is sobriety (a fearless 'standing up' in readiness, disdaining personal self-concern).

To succeed, we accept that we already have the resources to do it.

In the *edifice of intent*, under great pressure, we choose to behave unlike our old weak emotional selves, and thus we clean our connection with *intent*. We accept the dread.

We use silent knowledge to survive the lesson, which does carry the risk of death. We do our impeccable best to survive, but without any expectations. We leave the result in the hands of the spirit.

When we learn to handle dread, we can apply that knowledge to emotional devastation of all kinds. Everything of the sort is the pressure of the *edifice of intent*.

### ***Deep, robust sobriety and inner silence***

Deep sobriety means being empowered by being blatantly unafraid for oneself; having a profound disdain for focusing/reflecting on oneself, instead maintaining an inner silence and nonreflection where the self was, in the mind; profound unemotional indifference to self, to human drama, and to the inorganic beings' baits/offers; and profound level-headedness and emotional calm.

Deep sobriety is the inner state in which we go into, and perceive, other worlds, a state of absolute unemotionality and total lack of self-concern, profoundly calm and ready for anything. It makes us able to handle anything with ease. This state is also the best one for being in the daily world, which is as strange and challenging a world as any other, just one we *think* we are more familiar with.

For *dreaming* to be safe, sobriety has to mature. It must become a force in itself, a force so strong that nothing can threaten or disturb it. Deep sobriety is that state of being. When the being is in the state of deep sobriety, sobriety is profound, and has as powerful an effect as profound inner silence. It is the state of the emotions having come to rest in total ability to handle anything that exists or happens. In it, the being does not emotionally care about anything at all. The being is in unpeturbable peace and can handle anything.

The being disdains reflecting on itself in this state.

Disdainedly not reflecting on oneself maintains the state of deep sobriety.

Deep sobriety vanquishes fear. It is a great, cold pitilessness, for oneself and for others; yet without anger.

Sobriety is *intended*, and it is felt as a powerful unafraidness that can, paradoxically, be intoxicating, because it is incredibly liberating. One is completely liberated from fear of what may/will happen to oneself. One can then have fun facing anything. One can walk into the valley of death, exhilarated, unafraid. It is an inner 'fearless standing up', a very exciting, empowering state.

It is deep inner silence extended to the emotions, felt as a feeling of profound and powerful calm. The personal emotional self is gone, because it is disdainedly not thought about, not reflected upon in the mind.

Sobriety is a powerful full stop. It is an eagle taking flight. It is the tiger on his mountain.

Deep sobriety refuses to think about the self, or about anything at all. Immediate, in-the-moment silent knowledge takes over from reflective thought.

One is a warrior then, is using the new structure.



## Procedure – *seeing the flyers*

First, go to an unpopulated inland place.

Phase one is done in the very dark twilight at day's end.

Glance at bushes from the corners of the eyes, fast glances.  
Sooner or later, fleeting black shadows are *seen*. Focus on them.

Afterwards, let the *tonal* recover.

Then, when the student's *tonal* has recovered, go to a very deserted spot inland.

Phase two is done at the darkest time of morning, about half an hour before sunrise.

It is highly recommended to be with someone who can look after you the first time you do this. The terror is indescribable. Meeting a lion face-to-face is nothing in comparison. We need very robust sobriety (fearlessness).

1. Deepest inner silence and sobriety (fearlessness)
2. Braced for terrible fear, terror, animal panic
3. *Intend* to bring the flyer into focus. *Intend* it from inner silence. Focus on one of them. Observe it.

If any come close, we keep them at bay with our *intent* not to be eaten; that is, with sustained inner silence. They will move away.

4. Then we restore the daily world. At some point the sun will rise and restore the day.
5. We help the student recover after that terrible shock. He has to be immersed in cold water, and laugh and laugh at the preposterousness of the flyers.

But he may weep for humanity, especially those he has loved, or be overwhelmed by the enormity of the human situation.

When he recovers, we reveal the connection between the flyers and the elite of today.

## Gathering the new cycle of warriors

First, the spirit points out the prospective apprentice. The teacher must then evaluate the lure by *seeing* the prospect and everyone else involved. There will be indications from the spirit. The teacher adjusts his thoughts and actions to the first two abstract cores of the spirit stories. Then he decides whether or not to accept the candidate, the lure that the spirit puts before him.

If the teacher decides to accept the prospect, he immediately offers the prospect to *intent*, putting his life on the line and taking full responsibility for delivering his ward to freedom.

The teacher then 'hooks' the candidate. He ties an energy line around the candidate's energy sphere so that he can track him with his feelings, wherever he is.

The teacher then invites the candidate to learn sorcery. The proper candidate will refuse the invitation. So the teacher adjusts himself to the third abstract core, and *stalks* (tricks) the candidate in order to procure him as a student. According to the candidate's personality, reeling him in may range in difficulty from utterly simple to a complex labyrinth of strategy and effort.

The prospect must, however, enter the *edifice of intent*, the clearing-house of *intent*, of his own free will. The teacher uses the candidate's interests to help him decide to become a student. Or he may orchestrate a seemingly real situation that forces the candidate to learn in order to survive.

At this point, when the student has entered, the teacher moves the student's assemblage point to heightened awareness and discloses to him the portion of the rule pertinent to the student's energetic configuration.

## **The rule of the nagual's party of warriors**

The power that governs the destiny of all living beings is called the Eagle, not because it is an eagle or has anything to do with an eagle, but because it appears to the seer as an immeasurable jet-black eagle, standing erect as an eagle stands, its height reaching to infinity.

As the seer gazes on the blackness that the Eagle is, four blazes of light reveal what the Eagle is like.

The first blaze, which is like a bolt of lightning, helps the seer make out the contours of the Eagle's body. There are patches of whiteness that look like an eagle's feathers and talons.

A second blaze of lightning reveals the flapping, wind-creating blackness that looks like an eagle's wings.

With the third blaze of lightning, the seer beholds a piercing, inhuman eye.

And the fourth and last blaze discloses what the Eagle is doing.

The Eagle is devouring the awarenesses of all the creatures that, alive on earth a moment before and now dead, have floated to the Eagle's beak like a ceaseless swarm of fireflies to meet their owner, their reason for having had life. The Eagle disentangles these tiny flames, lays them flat, as a tanner stretches out a hide, and then consumes them; for awareness is the Eagle's food.

The Eagle, the power that governs the destinies of all living things, reflects equally and at once all those living things. There is no way, therefore, for man to pray to the Eagle, to ask favours, to hope for grace. The human part of the Eagle is too insignificant to move the whole.

It is only from the Eagle's actions that a seer can tell what it wants. The Eagle, although it is not moved by the circumstances of any living thing, has granted a gift to each of those beings.

In its own way and right, any one of them, if it so desires, has the power to keep the flame of awareness, the power to disobey the summons to die and be consumed. Every living thing has been granted the power, if it so desires, to seek an opening to freedom and to go through it. It is evident to the seer who *sees* the opening, and to the creatures that go through it, that the Eagle has granted that gift in order to perpetuate awareness.

For the purpose of guiding living things to that opening, the Eagle created the nagual. The nagual is a double being to whom the rule has been revealed. Whether it be in the form of a human being, an animal, a plant, or anything else that lives, the nagual by virtue of its doubleness is drawn to seek that hidden passageway.

The nagual comes in pairs, male and female. A double man and a double woman become the nagual only after the rule has been told to each of them, and each of them has understood it and accepted it in full.

To the eye of the seer, a nagual man or nagual woman appears as a luminous egg with four compartments. Unlike the average human being, who has two sides only, a left and a right, the nagual has a left side divided into two long sections, and a right side equally divided in two.

The Eagle created the first nagual man and nagual woman as seers and immediately put them in the world to *see*. It provided them with four female warriors who were *stalkers*, three male warriors, and one male courier, whom they were to nourish, enhance, and lead to freedom.

The female warriors are called the four directions, the four corners of a square, the four moods, the four winds, the four different female personalities that exist in the human species.

The first is the east. She is called order. She is optimistic, lighthearted, smooth, persistent like a steady breeze.

The second is the north. She is called strength. She is resourceful, blunt, direct, tenacious like a hard wind.

The third is the west. She is called feeling. She is introspective, remorseful, cunning, sly, like a cold gust of wind.

The fourth is the south. She is called growth. She is nurturing, loud, shy, warm, like a hot wind.

The three male warriors and the courier are representative of the four types of male activity and temperament.

The first type is the knowledgeable man, the scholar; a noble, dependable, serene man, fully dedicated to accomplishing his task, whatever it may be.

The second type is the man of action, highly volatile, a great humorous fickle companion.

The third type is the organizer behind the scenes, the mysterious, unknowable man. Nothing can be said about him because he allows nothing about himself to slip out.

The courier is the fourth type. He is the assistant, a taciturn, somber man who does very well if properly directed but who cannot stand on his own.

In order to make things easier, the Eagle showed the nagual man and nagual woman that each of these types among men and women of the earth has specific features in their luminous bodies.

The scholar has a sort of shallow dent, a bright depression at his solar plexus. In some men it appears as a pool of intense luminosity, sometimes smooth and shiny like a mirror without a reflection.

The man of action has some fibers emanating from the area of the *will*. The number of fibers varies from one to five, their size ranging from a mere string to a thick, whiplike tentacle up to eight feet long. Some have as many as three of these fibers developed into tentacles.

The man behind the scenes is recognized not by a feature but by his ability to create, quite involuntarily, a burst of power that effectively blocks the attention of seers. When in the presence of this type of man, seers find themselves immersed in extraneous detail rather than *seeing*.

The assistant has no obvious configuration. To seers he appears as a clear glow in a flawless shell of luminosity.

In the female realm, the east is recognized by the almost imperceptible blotches in her luminosity, something like small areas of discoloration.

The north has an overall radiation; she exudes a reddish glow, almost like heat.

The west has a tenuous film enveloping her, a film which makes her appear darker than the others.

The south has an intermittent glow; she shines for a moment and then gets dull, only to shine again.

The nagual man and the nagual woman have two different movements in their luminous bodies. Their right sides wave, while their left sides whirl.

In terms of personality, the nagual man is supportive, steady, unchangeable. The nagual woman is a being at war and yet relaxed, ever aware but without strain. Both of them reflect the four types of their sex, as four ways of behaving.

The first command that the Eagle gave the nagual man and nagual woman was to find, on their own, another set of four female warriors, four directions, who were the exact replicas of the *stalkers* but who were *dreamers*.

*Dreamers* appear to a seer as having an apron of hairlike fibers at their midsections. *Stalkers* have a similar apronlike feature, but instead of fibers the apron consists of countless small, round protuberances.

The eight female warriors are divided into two bands, which are called the right and left planets. The right planet is made up of four *stalkers*, the left of four *dreamers*. The warriors of each planet were taught by the Eagle the rule of their specific task: *stalkers* were taught *stalking*; *dreamers* were taught *dreaming*.

The two female warriors of each direction live together. They are so alike that they mirror each other, and only through impeccability can they find solace and challenge in each other's reflection.

The only time when the four *dreamers* or four *stalkers* get together is when they have to accomplish a strenuous task; but only under special circumstances should the four of them join hands, for their touch fuses them into one being and should be used only in cases of dire need, or at the moment of leaving this world.

The two female warriors of each direction are attached to one of the males, in any combination that is necessary. Thus they make a set of four households, which are capable of incorporating as many warriors as needed.

The male warriors and the courier can also form an independent unit of four men, or each can function as a solitary being, as dictated by necessity.

Next the nagual and his party were commanded to find three more couriers. These could be all males or all females or a mixed set, but the male couriers had to be of the fourth type of man, the assistant, and the females had to be from the south.

In order to make sure that the first nagual man would lead his party to freedom and not deviate from that path or become corrupted, the Eagle took the nagual woman to the other world to serve as a beacon, guiding the party to the opening.

The nagual and his warriors were then commanded to forget. They were plunged into darkness and were given new tasks; the task of remembering themselves, and the task of remembering the Eagle.

The command to forget was so great that everyone was separated. They did not remember who they were. The Eagle *intended* that if they were capable of remembering themselves again, they would find the totality of themselves. Only then would they have the strength and forbearance necessary to seek their definitive journey.

Their last task, after they had regained the totality of themselves, was to get a new pair of double beings and transform them into a new nagual man and a new nagual woman by virtue of revealing the rule to them. And just as the first nagual man and nagual woman had been provided with a minimal party, they had to supply the new pair of naguals with four female warriors who were *stalkers*, three male warriors, and one male courier.

When the first nagual and his party were ready to go through the passageway, the first nagual woman was waiting to guide them. They were ordered then to take the new nagual woman with them to the other world to serve as a beacon for her people, leaving the new nagual man in the world to repeat the cycle.

While in the world, the minimal number under a nagual's leadership is sixteen: eight female warriors, four male warriors, counting the nagual, and four couriers. At the moment of leaving the world, when the new nagual woman is with them, the nagual's number is seventeen. If his personal power permits him to have more warriors, then more must be added in multiples of four.

To an onlooker, the nagual man's world appears at certain times as consisting of four households. The first is formed by the southerly women and the nagual's courier; the second by the easterly women, the scholar, and a male courier; the third by the northerly women, the man of action, and another male courier; and the fourth by the westerly women, the man behind the scenes, and a third male courier.

At other times that world seems to be composed of groups. There is a group of four thoroughly dissimilar older men, who are the nagual man and his three male warriors. Then a group of four men who are very similar to one another, who are the couriers. Another group is composed of two sets of apparently identical female twins who live together and are the southerly and easterly women. And lastly, two other sets of apparent sisters, who are the northerly and westerly women.

None of these women are relatives – they just look alike because of the enormous amount of personal power that the nagual man has.

The southerly women are two mastodons, scary in appearance but very friendly and warm. The easterly women are very beautiful, fresh and funny, a true delight to the eyes and the ears. The northerly women are utterly womanly, vain, coquettish, concerned with their aging, but also terribly direct and impatient. The westerly women are mad at times, and at other times they are the epitome of severity and purpose. They are the ones who are the most disturbing because of the fact that they are so sober, kind, and helpful, yet at any given moment they can lose their composure and be raving mad.

The men are often in no way memorable. There is often nothing remarkable about them in comparison to the women. They are thoroughly absorbed by the shocking force of the women's determination and by the nagual man's overpowering personality. Yet they are sometimes remarkable in their own way. There is often one male warrior who stands out from the rest by virtue of his talent or situation. And sometimes all the men in the nagual man's party are utterly unique and powerful.

The nagual man has to have sufficient command of the art of *stalking* to be able to draft his male and female warriors. The males can be recruited in any order, and learn the rudiments of both *stalking* and *dreaming*. The females who are *stalkers* are drafted next, and they learn to be a stupendous team of *stalkers* who can think up and execute the most intricate schemes. When they are proficient at *stalking*, the nagual woman is found and drafted. She, more than any other warrior, must come to the nagual man's house of her own free will, if not to join, at least because he interests her. Double women are quite rare, and very volatile, so great care and patience is required to secure them.

Although 'drafted' and really without choice, the prospective warrior must come of her own accord to the nagual man, who tricks her into doing it. She is secured by *stalking*. *All* warriors are tricked into joining the party and tricked into learning, at least in the early stages.

The warriors, one by one, are put into heightened awareness, and then the nagual man discloses the part of the rule which is pertinent to them.



## The nagual man

Hardly any man has what it takes to be a nagual. To begin with, while most male energetic configurations are simply a left side and a right side comprising their energy sphere, a nagual is 'double', configured as four-chambered, with a right and a right-right side, and a left and a left-left side. And he must have what it takes to handle the women who will comprise the greater part of his party of warriors. And he has to be a leader of men. On top of all this, the nagual man is utterly impeccable, doing nothing for his own personal gain, acting solely for the party, being a funnel for the spirit itself.

Everything rests on his shoulders. He is a man's man, a warrior *par excellence*, not a child. He is like a military trainer who brings raw recruits to the level of professional soldiers, and he is like a general who leads his troops into battle. He conducts himself in the most professional way imaginable. While most men will succumb to corruption and selfish gain under the power over others that a nagual man wields, a true nagual man is incorruptible, and only ever acts on behalf of the spirit and for the freedom of the party.

The training of a nagual man is the hardest of all. At the beginning, he will be like all the other people on earth, obtuse, unruly, sexually preoccupied, self-serving, egotistical, self-obsessed. He will not be impeccable. When he is recruited, there will only be hard work and terrible hardship for him from then on, until his self-image has been shattered and he has dropped the human form. To become able to fulfil the complex and delicate task of leading women warriors, and to accept the responsibility of the nagual woman, a nagual man has to be in a state of consummate personal power, a state of sobriety, serenity and control in which human feelings play a minimal part; a state which, starting out, is inconceivable to him.

The women warriors are not for his use, sexually or otherwise. He belongs to *them*. He must be cured of his lust, his propensity for masturbation and sexual desire. He comes out of his training purified from thoughts of personal gain and gratification. He comes to realise how easy it has been for him to go through life with no restraint or discipline or control. He learns about the mistakes of the old seers, how lack of restraint meant their end.

The new seers restructured the knowledge so that it now has built-in restraints. They forged that restructured version under the harshest conditions of suffering. That is why all students are trained through suffering, until their egos drop away.

The nagual man has to be impeccable all the way. Handling that much energy, that much power, to give in to the personal ego is death. The higher he rises, the greater the height from which he can fall, until a fall is fatal. He has given his word to lead his warriors and apprentices to freedom, and it is deadly to all for that word to be broken.

## Sex and the nagual man

The nagual man sleeps in the same bed with the women warriors. To be the nagual, along with having the four-compartmentalised energy sphere, requires taking the women warriors – all nine of them – as his 'wives'. The nagual man must be the epitome of impeccability. This is not a recipe for sexual indulgence, for licentiousness. Nothing is ever done by the nagual man for personal gain, or he and his entire party is doomed.

This is the rule. The nagual man has sex with each of the two planets of the four winds and with the nagual woman, and thus enhances his own personal power with the considerable power of the women warriors. This means that the energy of the women warriors is siphoned, through sex, to the nagual man, so that he can *intend* freedom for the whole party. The women warriors are, in this way, the battery of the group.

This must be done at night, because the night is a magic time. The night belongs to those who can move their assemblage point.

The nagual man's semen is power. It changes the woman because it is the fastest avenue for the nagual man to *intend* her change; and it acts as a siphon, channeling the woman's energy to him, for his use, solely to benefit the party as a whole.

The nagual man only has to have sex with each woman once; once, for infinity. This ensures the flow of power to him. However, in order to hold the women with him, he may have to use sex as the *stalking* tool, and have sex three or four times with each. He has to be intimate with each of them, one by one, until he can hold all of them at once. They are his four supports, his four pillars, and he paradoxically elevates them, in their powerful, social-self-less state, to the highest point – as he works to destroy their self images.

It is part of a woman's nature that when she discovers that she is not the only one who the nagual man is having sex with, that she has been lied to, seduced to draw her into the party, that she will be nauseated, experience intrusive images of the others with him, be struck with jealousy and confusion. She will be no different to any wife whose husband is cheating on her. Therefore, it should be made clear from the beginning what is what, and the situation should be used to purposely bring the shit of jealousy to the surface, also with full understanding that that is what is *intended*. Start as you mean to go on, and there will be no confusion.

What is a seer's abstract affection? What is a warrior's love? Each member of the party is an aspect of a single entity, a larger energetic being. Sharing the nagual man is a way to put aside the independent ego. His love is like the brain's love for the hand or the foot. His romance is really a romance with the process and the impersonal energy, not with the 'woman'. A nagual man relates to the energy body, not to the social self, and the student is informed of this at the start.

Jealousy is done with when there is no longer any separation between the women. All become one being. To get to this state, however, requires that jealousy be continually brought to the surface to be stripped away. The women will compete for the nagual man, spurred on by jealousy, even though they know what is what, and even though they take full responsibility for their situation. The struggle for position never ends, until she has destroyed the person her parents created. It is inconceivable suffering.

The primary effect of sex with the nagual man is internal silence. The nagual man's semen is 'heavy', and if a student is not ready, it can be dangerous, making the woman agitated and sick.

Sex magic is the fastest way to bring the student along. The heavy semen is corrosive to the self-image, burning away flyer-humanness, transforming the student into a seer. The student, for her part, lets inner silence happen.

The nagual woman can also bring the males to silence via intercourse.

The nagual man, in order to carry out the designs of power, has to perfect flattery and seduction. He is not a sissy, never weak or effete, but a man's man. If he is handsome, he can use his good looks; if he is not, he must approach a woman with appreciation. He must *stalk* her, using her desire to be special, desired, loved, beautiful. He gives her what she craves. He pays her compliments and wraps her up in romance and love. He tells her that she is what she has always wanted to be.

He must perfect the art of paying full and total attention to who he is in conversation with. He must remain interested and curious, and be gracious in his responses. He learns how to listen. This inspires confidence in people to open up their secrets. It makes them feel special. Attention is implied flattery.

The nagual man must be mysterious, elusive, unavailable, which renders him alluring and irresistible. His abundance of energy is electrifying and seductive, and while it is taxing and very unsettling to be in his presence, it is also as addictive as heroin, because it is so intense.

He should work to enhance his physique in order to be attractive. He has to learn how to look deeply into a woman's eyes, and how to talk with her in a soft, intimate way.

Women are trained socially to respond to this approach and bond to men in this way, so the nagual man initially has no choice but to take this road. If he does not, she will bond to a suitor instead of to the nagual and his party. This is the way to close that door.

These are simply tools that the nagual man uses to make sure that his party has a chance to reach freedom. He is at the party's service, and his actions, although they may appear self-serving, are not *ever* for personal gain.

When it comes to sex with the nagual man, the student is not to care, is not to be eager. It is an energetic manoeuvre, not a love affair. Although the nagual man uses romance, he is ruthless, cold as the Arctic wind, as are all naguals. He uses romance to *stalk* the student's daily self into staying, so that he can work with it and with her energy body. His affection is abstract, directed at the student's energy body, not the personal self, which the nagual man is working to deactivate by proving its worthlessness.

Abstinence is a very important part of sex magic. It is the way to gather energy for *dreaming* and the way to destroy the social programming to mate and reproduce.

A woman warrior-seer is fierce. Her body is tightly sealed, meaning she is completely unconcerned with sex. Concern with sex makes it difficult to rally knowledge; it makes it hard to do *dreaming*, or to *stalk*, or to *see*. Concern with sex is a very human trait which is burned away by the strategy of the nagual man. It is not so difficult for the student to drop sex; what is difficult is arriving at the point of *wanting* to do it.

A final decision is all it takes. That final decision is not even choosing to be unconcerned about sex; rather, it is deciding to acquiesce to the necessity to be unconcerned about sex. Like dropping the human form, it is the desire to be concerned, to cling, rather than the concern itself, that has to be dropped. Paradoxically, she must want to acquiesce to – not wanting.

She has to calm her first attention and enter a state where sexual feeling can be switched off at *will*. If she can't, there is no possibility of continuing on the path, because sexual energy is used to do *dreaming*. Either she has sex with it, or *dreams* with it. She can't do both. The same applies to the males.

To help her chances, she should avoid alcohol, sugar, and soft drinks. Cannabis especially puts the assemblage point into the lateral edge of the human bandwidth, and activates sensuality and the desire to have sex or to masturbate, so it should be avoided like the plague.

The nagual man is celibate. After he corrals the four winds, he never has sex again, ever. He is not caught up in any webs of sensuality. This, too, is part of his sex magic. He does what he has to do, which is have sex; then he again does what he has to do, which is redeploy his once-sexual energy solely into *dreaming* and *intending*. On this earth, he is not a 'man'. He has no interest in sex. He is utterly professional and incorruptible, like an authentically celibate priest.

## Training women warriors

The female warriors are the pillars that support the pyramid that makes the stable structure of the nagual's party of seers. There are eight female warriors and the nagual woman, plus any female couriers that may be in the party.

The nagual man takes on a female apprentice when an omen points her out to him. Her personal power makes her able to create a moment of silence at the precise moment of meeting the nagual man, through which comes the manifestation of the spirit, directing the nagual man to add her to the party, because she will be able to do what is required. It is like a vote of confidence in the prospect from the spirit.

He romances her, bonds with her, brings her the kind of gifts that women like. At first she will think that he is a man looking for sex. But he has a different purpose, even though romance and sex is part of his method. He is not a 'man' and does not see her as a 'woman'. First, he has to 'hook' her daily self, to 'land' her so she can be 'hosed off'.

Of course, many women do not respond to the method of romance. It is better to offer those women a job, or a healing, or to ask for their help. The nagual man is tuned to the spirit's guidance, so he always knows what to do.

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Some nagual men lead with utter severity, with an iron hand, much as the ancient kung-fu masters taught their pupils. They do this because they are convinced that with the mass of *intent*, free handouts are out of the question. These nagual men never do anything for any student in a direct way, but instead actively help everyone to help themselves, since they feel that the gift of freedom is not a bestowal, but only a chance to have a chance. This method requires more time. Other nagual men, in order to compress time, present their students with given situations and force them to accept it, rather than wait until they are ready to face it on their own. In effect, this kind of nagual man throws the student into the deep end to sink or swim. Each nagual man has his own style, his own brand of ruthlessness and sweetness.

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The student must never be discarded, ever. Or even made to think she has been discarded. If an omen has pointed her out, and the nagual man has taken responsibility for delivering her to freedom, then that is final, and his own freedom and survival rests on her outcome.

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It is important that the woman feels that the nagual man will ultimately protect her from any harm. She must trust him 100%, must put herself unhesitatingly in his hands. Only then will she be able to understand that the terrible things he does and says are for her ultimate benefit.

The nagual man destroys her daily self and shatters her mirror of self-reflection with utter ruthlessness. It is a torturous suffering. Only when her flyer-self is dead is she released from her hell on earth.

The nagual man does this because there is no other way. An impeccable nagual will never spare his student. Paradoxically, this is the only help that exists on earth. Friends who stroke the ego and try to make life a comfort zone are in reality not helping anything. It is very important, too, that the nagual man be utterly trustworthy and ultimately will protect her from harm. His responsibility is great, and he must prove himself to be worthy of that trust.

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In the training, there should be no ban on asking questions. Clarity is very, very important; however, that being said, which topics are up for discussion are dictated by the spirit, and the timing of revelations for best effect is very important too. A premature revelation is not strategic and can result in unnecessary damage to the student.

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Every apprentice is given the choice of whether or not to stay in the nagual man's world, and is free to leave. That is a one-time-only offer and the decision is final.

It is the nagual man's job to ensure that each student chooses to remain. He addresses himself to their energy bodies, the real decision-maker. When the student, as an individual personality, is given the option to leave, the decision to stay has already been made by her energy body. All that is actually happening is that she is being made aware that she has chosen to stay. In reality, no other option exists.

The nagual man points to the door and tells her that if she does not go through it now, it will close her in and never open again. But he must also give her a reason to stay – to help him, or to help herself. At this juncture, her romance, or job, or whatever it is, with the nagual man serves as a strong impetus to remain. She loves him. She stays.

When the door closes, it seals her fate.

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Each female warrior is taught according to her proclivities, trained individually by the nagual man, preparing her to let go of the flyer-self and merge into the single being that the party is.

The women warriors are the four winds: north, west, east, and south. Each woman has a particular wind. When it blows, she is different. Her wind helps her. She can use her wind for whatever she wants, to *intend* whatever she wants. She *is* her wind. They are one. It teaches her and changes her.

When the woman is at the stage of dropping her old self, her old life, the nagual man introduces her to her own wind and works with it to bring about that change in her being. He teaches her not to resist her wind, how to acquiesce to her wind and let it guide her. That can take years.

To be the nagual man means to corral the four winds. He collects the women warriors of his party, guided by the spirit. They are the powerhouse; the male warriors merely serve as the glue that binds the party together, the anchors of sobriety that the women warriors lack. The women warriors empower the nagual man, who *intends* total freedom for the party.

The first thing he does is to change her direction to be the same as her wind, by turning her head with his hands to face that direction. He holds her head there for a long, long time, up to an hour. To know what her innate direction is, he must be able to *see* her energy sphere.

Together, they seek her wind. It will come to her when she is more impeccable, when she has changed and saved enough energy. He stops her from being herself, by teaching her not-dos that take her away from her usual behaviours.

At some point, she will hear her wind for the first time. It goes directly to her womb. If she is lying down naked it helps. The wind will come to her and then settle onto her. It is alive. It caresses her and then gets inside her body. She may be terrified; the nagual man speaks to her to calm her. He may have to hold her down. She must relax and let her wind do what it wants with her. It will tell her what to do – with her life, her feelings, her path. All she needs to do is reach inner silence. When a woman quiets herself right down and stops talking to herself, her wind will pick her up, just like that.

From that day her wind is with her, and will tell her everything she wants to know.

There are two planets: *stalking* and *dreaming*. The winds blow on these two planets. The *dreamers* are 'wrapped' in the *stalkers*, like a soft centre protected by a hard outer shell. The *stalkers* protect the *dreamers* and are the way the party faces and deals with the challenges of the daily world.

The women *stalkers* are collected first, then the *dreamers*.

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The nagual man rules the women warriors with an iron discipline, and in this way balances them. He 'levels them off'. However, he never uses physical violence. The only time there can be the challenge of the physical, it must be in a highly structured and appropriate context; for this, the nagual man uses martial arts. Women warriors can use martial arts to become fierce fighters who are unconcerned about physical violence, and who become expert at it themselves.

The nagual man cannot get angry at anyone. He is impeccable.

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The women warriors, through their task, become one single being. The *stalkers* are taught *stalking*, the *dreamers* are taught *dreaming*. The women *stalkers* are drilled like soldiers and given practical tasks to help them to understand the principles of *stalking*, while the women *dreamers* are given the dreaming tasks of the seven gates of dreaming.

Everything for a woman warrior starts in *dreaming*. She goes through the seven gates just like the males, but she is not able to be captured in the inorganic beings' world. *Dreamers* are taught *dreaming* first, while *stalkers* are taught *stalking* first, beginning with the recapitulation. However, at a certain point early in their training, the women *dreamers* also have to learn *stalking*, beginning with the recapitulation, as, at a certain point, the *stalkers* have to learn *dreaming*.

*Dreaming* uses redeployed primal sexual energy.

Gazing goes with *dreaming*. If the student gazes at dried leaves, or shadows, she can find them in her *dreaming*, and later she can find her *dreaming* in her gazing.

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Sexual organs are organs of perception. They perceive, and knowledge is obtained through them. The two sexes, male and female, have different routes to knowledge. Men have their penis, which points upward when activated, so they 'cone' upward to the heavens with their genitals, and that is how they receive knowledge. Women have a hole that is always open, pointing downward to the earth, receiving knowledge from the earth itself.

So women are always receiving their learning without noticing, it's so natural for them. But men have to travel upwards, striving step by step, as if ascending a ladder. They are meticulous, and more sober-minded, while women are not. This is because men have to struggle in a way that women don't. This is why the leader of the party is always a male. Men have sobriety and women need that, because they are already *there*. It's nothing for women to *dream* and *stalk* – they are just too lazy and uninterested in doing it.



And the social order entraps women, robbing them of time for exploration of their innate abilities by tying them to bearing and raising children, and babying a husband, until it is too late. Marriage is a prison sentence for life.

Women are slaves to men because of their indifference to their gift.

The facts of life:

When a human being is conceived, they are what their inception is. If the mother has an orgasm, if sex is exciting and full of energy, that new being is conceived with that ample degree of energy, and later in life will be able to have sex without draining herself. On the other hand, to be conceived through boring, unenergetic sex results in a low-energy being, who must remain celibate if she expects to *see* and to survive in the vastness. We bring into the world what was there at the first.

When a man has sex with a woman, he leaves, along with his sperm, thin lines, filaments of energy like parasitic worms that siphon the woman's vital force into him. Every man the woman has sex with leaves these thin lines of energy inside her. Those energy lines remain active for seven years; when that seven years is about to be up, all those lines of energy, from every past lover, become active, and, like the parasites that they are, compel the woman to have sex again. When she does, every line gets another seven years of life, and the energy-siphoning continues. It drains the woman. If she can resist for seven years through the compulsion, the lines die and she is free. This celibacy is coupled with the recapitulation of her sexual history.

Nearly all men and women are frigid, sexually insipid. Energetically, sexuality is a 'bar' of energy that has been broken and mutilated by the flyers, preventing humans from experiencing deep orgasms and preventing them from creating anything other than bored, low-energy conceptions; consequently, most human beings are conceived as 'bored fucks'. The female bar of energy should be straight and thick, measuring several inches across, in the womb. Men's bars are complex and delicate, resembling a swan's neck and beak. The male structures are more easily broken than the females', and more difficult to repair.

Women have a thick bundle of luminous fibres growing upward from the genitalia. it's shaped like a lion's tail. Those 'roots' are the givers of life. The embryo, to grow, attaches itself to one of those nurturing 'roots' and thoroughly consumes it, leaving only a hole. Men, on the other hand, have short filaments that are alive and floating almost separately from the luminous mass of their energy spheres.

Each time a woman gives birth, it leaves a hole in her energy sphere, which depletes her so much she falls behind in her bid for freedom. Birth is not recommended, and if a woman has given birth, the incompleteness of her energy sphere has to be mended. She has to call her energy back and fill the holes. Then she is complete again, the way she was before giving birth. She has no holes and all the edge of her spirit.

The holes in the energy sphere: a child of the same sex as the parent makes a hole in the left side; one of the opposite sex makes a hole in the right side. A left side hole is more profound, darker, deeper. Boys take the greater part of their edge from the father, girls from the mother.

Emptiness prevents understanding; it prevents the forces of the world from moving the assemblage point. It renders the warrior timid, unwilling to leap, unable to change. An empty warrior must destroy her love for the child and forget that child. The child has to be refused. The child has to mean nothing to the warrior. Then the edge has to be stolen back. When the child means nothing, like a stranger, the warrior pats them on the head and lets her side snatch the edge back. Her mind is made up, her purpose unbending.

It takes great ruthlessness and determination to regain completeness. But doing so provides a balance that is missing in warriors who have always been complete. Empty warriors need a gigantic task to help them. Fulfilling that difficult and dangerous task, she finds her ruthlessness and her sense of purpose and determination. And a day will come when her spirit, her edge, her completeness, comes back to her.

The edge is reclaimed by stealing it back. The warrior touches the child on the head with her hand in daily life or in recapitulation as she lets her silent side and the hole snatch it back. She couples this with gradually learning how to feel nothing for the child. She turns her back on her love for the child. When the child is like all the other children in the world – not important – when the warrior no longer cares what happens to that child, and forgets about it and its father (or mother, in the case of male warriors), when love is gone, the edge will return and the warrior will be a new being.

If a child dies, the edge returns to the parents, the givers. If the parents are dead, it goes to the complete sibling; if more than one sibling is complete, it goes to the most powerful sibling.

The female warriors, like the males, must be complete; that is, their energy spheres must have no holes, and must have all the edge of their spirit. So, the first thing a nagual man does is to bring the woman into his magical realm, shatter her internal 'mirror' of self-reflection, and make her complete.

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A woman's menstrual period is power. The three days before a woman's period (which the social agreement has labeled 'PMS') is the prime moment for her *dreaming*. She will be able to enter other worlds in *dreaming* as if it is nothing, explore different worlds without any effort. She can even do this while awake! In the beginning, of course, it is very difficult for a socially conditioned woman to find the crack between the worlds, but the nagual man pushes his female charges to enter inner silence and cross over, even if they nearly die attempting to accomplish it.

Women don't have to jump into an abyss like the males in order to go fully into the second attention; what they do is harder still. They have their own abyss. They menstruate. Three days before their period, they become something else. That is the door for them. The nagual man pushes her without mercy to find that crack in herself, a crack she disguises very well. During that time, her disguise falls away and she is bare. But to open the crack and go through it takes years.

Just before her period, *dreaming* becomes power. She will become more daring, even a little crazy. A 'crack' appears right in front of her, running vertically at arm's length. During that time she can, if she wants to, let go of the images of the world, open the 'crack between the worlds', and step through it into another world. That crack is right in front of all women all the time, and becomes apparent just before her period.

We hold the images of the world with our attention. A male warrior is very difficult to train because his attention is always closed, focused on something. A female is always open because most of the time she is not focused on anything. Especially just before and during her period. During that time she can actually let her attention go from the images of the world. And then the world collapses. This is how females stop the world.

It's very simple. Just before her period, she can't focus her attention. That's the crack. Instead of fighting to focus, she can let go of the images, by gazing fixedly at distant hills, or by gazing at water, like a river, or by gazing at clouds. Not with the eyes wide open, which makes the eyes tired and brings dizziness, but with the eyes half-closed. If she blinks a lot, and moves her eyes from cloud to cloud, or mountain to mountain, she can gaze for hours, or days if necessary. She gazes without staring. She becomes utterly silent inside. Sooner or later the crack will open.

Women without wombs (who have had hysterectomies) must fight for freedom and knowledge like the males, climbing the ladder step by step. It's very difficult, but it can be done. Hardly ever do women who have reached the age of menopause succeed.

The nagual man uses the three days before the woman's period to help her to enter the second attention.

Women stop their internal dialogue by focusing their attention on their womb. A weight on the womb is helpful. She learns to concentrate on that internal spot. Sooner or later she will enter *dreaming*.

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For best results in entering *dreaming*, warriors, men and women both, should sit upright with legs crossed or soles of feet together, rather than lying down, and pick the optimum times of late night or early morning. This capitalises on the solitude and lack of interference from the attention of people, which is switched off at those hours. Women feel their wombs; men must soberly *intend* to stop their internal dialogue.

Women are given *dreaming* tasks, for instance learning how to fly in *dreaming*. This helps them to immobilise their second attention and helps them to get to their *dreaming* bodies. Any dream she can remember can do the same thing and can be turned into a task.

Eventually her task will be to get out of her body.

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In her training, the warrior is often given the responsibility of caring for another warrior while that warrior trains. She has to honour that warrior no matter what her charge does to her, and she has to train her body, through her interaction with that warrior, to feel at ease in the face of even the most trying situations. To do this, she has to put her daily self aside. It is much easier to fare well under conditions of maximum stress than to be impeccable under normal circumstances. She can't, under any circumstances, get angry with her charge, because she, the warrior being cared for, is indeed her benefactress. And it is that charge's duty, almost, to behave like a jackass. If she can be unbearable, that is good. This is *stalking* training. The warrior trains herself for the hardship of interacting with people, who are jackasses and unbearable most of the time. It is imperative that she internalize a mood of ease in the face of difficult social situations, and her charge is her coach.

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A warrior's purpose changes; first one purpose, then the next, then the next, as the situation changes and new challenges arise. A female warrior will be changeable like the winds, light and breezy for one purpose, hard and relentless for another, warm and nurturing for the next, cold and gusty for another. She changes her mood to facilitate her purpose. For each purpose she gives her all. Each is a matter of life or death.

## Death of the personal self

*Human beings are all gargoyles in a river of shit. They climb on each other and piss and shit all over each other. Some grapple each other and reach the top, and the others sink in the river. They don't fight. Sometimes you occasionally see bubbles coming up; they hardly even breathe.*

*Sometimes one gets pushed to the shore, to the side. That's when seers try to hose them down. But it's too uncomfortable; most can't take it. It's too cold outside, the hose water is too cold, too shocking, and they jump back in. But if they can stand being hosed off, they can discover that it's much more interesting to be out, and then they can go wherever they want.*

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An omen or omens point out the prospective apprentice to the nagual man, who must then trick the man or woman into joining the group. Volunteers are not welcome, since anyone who would volunteer is cracked, incapable, and will fail. The flyer-self will remain despite the nagual man's best efforts. Only those who don't want to know are suitable candidates. It is a terrible fight every step of the way not to fall back into human behaviour. Once the woman (or man) gives their word of agreement, the spirit will hear, and will help her (or him), and then the fight is on.

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How the nagual man communicates with his students is extremely important. Every word and action has to be an impeccable example of strategy. It is so easy to screw up and act from the personal ego, but this must be avoided at all costs. The personal ego is a senseless river that keeps going because it doesn't know enough to stop. Silence has superiority over rash words, and most of the time, implication and analogy is better than direct action.

However, to destroy a personal self also mandates creating life situations that have a jolting impact. The only way for a student to realise the truth of what the daily self is, is to experience it in action at its most shitty. The social self can't be fought with nicities. It can't be explained away. It has to be hammered mercilessly until it explodes.

How this is done depends on the student. The more self-pitying the student, the harder the job is and the more subtle the approach has to be. Otherwise, great resentment will develop, and the student will rebel. This type of personality is very self-absorbed and will easily consider herself to be damaged, hard-done by, betrayed. A masterpiece of strategy can do what needs to be done. Self-pitying students need to be cushioned, yet blasted by huge jolts to their idea of themselves. Their shortcomings are initially revealed to them in a way that lets the student think of them as separate to her, as things she can work on; but eventually, eroded bit by bit, she will one day realise that there is no more 'her' left.

This approach takes great patience and orderly management. The core of the social self is last to go, and what 'works on' it subtly shifts from the flyer-self to the silent side, the impersonal energy sphere. Pride is how these students keep themselves going, feelings of personal accomplishment and pats on the back by the teacher. This is because they are self-loathing and very insecure to begin with, and have a huge need to compensate for that. What the teacher does is get the student to the point where she can let pride fall away; that happens when the core of the personal self falls away, when she can clearly see that it and its pride, and its loathing of itself, is superfluous to her being.

Other students will not need this approach, and can be blasted directly, because they are able to make a final decision to accept the discipline of cancelling out the old daily self, and can do it ruthlessly and determinedly. These are the best students. They are smart fighters, not victims, and a teacher is very lucky to find them.

Still, in both cases, the fight to cancel out the flyer-ego and become an impersonal aware energy is predicated on denigration and mockery. In both cases, situations must be created that reveal the student's shortcomings (aspects of flyer-ego). Bit by bit, then all at once, the flyer-ego is deconstructed and destroyed. The only things the student needs to succeed are to take full responsibility for being there and enduring the process, and total trust of the nagual man as facilitator of the process. She has to keep her eyes on the prize of finally becoming an impersonal energy, remembering that eventually those eyes will not have a personal self looking through them.

She, herself, will never reach the goal, since the goal is to remove that personal self. She is, in effect, committing suicide, but not of the body. It is strange, like a long death.

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Each woman must let go of her old self; that is, she must shatter her internal 'mirror' of self-reflection in order to be able to *see* and *intend*. No woman (or man, for that matter) will do this willingly, so the nagual man must help his charges by giving them no choice. He must ruthlessly *stalk* each woman into changing. Usually it is a case of arranging a situation which presents the woman with a simple choice: change or die.

Of course, what that means is that either the personal self, the flyer-self, dies; or the body dies. The woman must come to the point of having no choice but to make the final decision to let go, to release, her old self. When she accepts her fate without recrimination, and embraces her new life of power and nothingness, all the doors will open for her.

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Male warriors have to be forced by fear to give up their holdings, their personal ego aspects. If they fear for their lives, they can give up anything just like that.

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The worthlessness of every aspect, bar none, of the person she thinks she is, is something which the student, if she at all wants to succeed, has to accept. The way that seems use is the only way that works: the way of mockery, denigration, and provocation, assigning every aspect of the personal self the status of worthlessness in the strongest and most direct possible terms. The nagual man works to free the total being by sacrificing the personal self. This is the key point that must be made crystal clear to the student.

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A warrior, if she wants to succeed, is obligated to watch her *tonal*, her individual personality, her ego, from a distance. This in itself gives her a modicum of detachment, enabling her to *work on* it rather than *be* it. She steps back from her self. The being takes an objective view of the personalized ego as a whole, aware that it has no importance.

When the flyer-self behaves like an asshole, the being that she is re-establishes detachment from it and treats it as something that has its own nature. She accepts its asshole nature, and focuses instead on the process of divesting her being of it.

If not done properly, this process will harm the student, making her feel devalued and abused. The problem is that the student feels sorry for her little-girl self. It feels wrong to denigrate that little person, who is after all the only person she has ever been. What the student doesn't realise, and has to come to realise, is that that person is just a position of the assemblage point. That is all we are. To leave that assemblage point position requires that she detach from it completely. Another way of saying it is that she must detach from everything she thinks (believes) she is as a person.

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The process must be completed, or there will only be the result of a damaged personality. What appears to be 'abuse' must be thoroughly understood by all participants in the process as the nagual man's helping the woman to finally and permanently turn away from her mirror of self-reflection (self-obsession), by shattering that mirror into nothingness. The same goes for the males.

This is a drastic process that can easily result in physical death. It is a radical deconstruction of the personal self, a destruction of the independent ego, an excision of the social self, so that the warrior's impersonal energy can fuse, integrate, with the energy of the other warriors, into what is called the nagual's party, which is really a single organism, a single energetic entity that has the energetic mass necessary to reach the third attention. Only an impeccable nagual man, acting solely for the spirit, has any chance of success in this venture. And it is crucial!

If the woman does not completely understand what is happening, the effort will fail. It is the nagual man's responsibility to help her to understand and accept the process. She must come to value it above her independent ego and its ties to the human world.

That process is the moving from self-obsession to inner silence and silent knowledge. From the flyer-self to the spirit, our true self.

What is the independent self, this thing that must be destroyed? It is the mirror of self-reflection and the unceasing pull to obsess with it. It is the social self. Social ties, defense of the personal ego, family and friends, pets, likes and dislikes; it is the way one loves to be, the way one has always been. It is resistance. It is personal history. It is the emotional self, the self that worries, gets angry, the self that wants things for itself, that needs respect, status, recognition, love, kindness, understanding. It is what feels loneliness, hurt, anguish, suffering. It is the little center of suffering. All of that has to be burned away ruthlessly and completely.

The way to do it is to laugh at it and to denigrate it. To insult it, to provoke it, to bring the shit to the surface so that it can be dealt with. This is what the petty tyrant does unintentionally, and what the nagual man does purposefully. Both will clearly demonstrate that the student's personal self doesn't matter. The absolute worst of the student is brought to the surface by provoking, inciting, and inflating and deflating her ego. It is like raising a boil of egoic toxins. But a good result only comes when the process is completed; otherwise, there is only a 'permanent boil' that just gets worse and worse.

Each aspect of the flyer-ego is manifested and denigrated, mocked and derided, as the warrior completes the process, by detaching from the flyer-self and noting, as a being of impersonal awareness, the worthlessness of each aspect of the social self, of *herself*, leading to the ultimate completion of 'suicide' of the personal flyer-self, thus clearing the island of the *tonal*, cleaning the connecting link to silent knowledge, to *intent*.



The warrior's task, then, is to use that opportunity wisely and effectively rather than taking refuge in self-pity and whining about it, or fighting against it. When the process is properly explained and accepted, that refuge is no longer tenable. Yet, it is still a huge challenge for all involved.

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Harshness and derision is a very powerful seers' technique. Viewed from the ordinary social point of view, it is abuse. Warriors use it as they use their petty tyrants, to destroy self-pity and self-importance. The nagual man uses this technique to destroy his charge's belief in the social self. She detaches from it because she doesn't believe any more that the flyer-self is her. She understands it is the flyer-mind, and joins in the mockery of it.

The student has to make a final choice to do the work to become nothing, or go home and live a normal human life. There are no second chances. One stays and uses that pressure properly, like a true warrior; or turns her face to the wall, cries, and walks away, until she dies. If the process is begun but is left uncompleted, suicide is a real risk. So the student has to fully understand what is happening from the beginning. She has to take full responsibility for being there and for what she has decided to accept.

The nagual man lives only to break his students' chains of self-reflection, thus cleaning their link to *intent*. This should be emphasised to, and understood by, the student going in. The nagual man brings freedom, and freedom is not free. It costs everything one has and is as a person.

Thinking as an average civilized person, one would have to say that it is indeed a great misfortune for any woman to cross paths with the nagual man and his party, that it is all bullshit and just a big excuse for a sex party to benefit him, and that he is an abuser who uses women and destroys their sense of self-worth. And that would be true if the nagual man were an average 'civilized' person.

Who in their right mind would want this? It shouldn't be wished on anyone. The candidates who have a slim chance of dropping their personal selfs are chosen by the spirit, pointed out by omens. There isn't even a moment's pause from the pitilessness and hardship of their lives from the moment they enter the seers' world. The truth of the training is emotional brutality. One's very self is shattered to bits. It is the suicide of a worthless person, leaving behind an emptiness. The only way for the being to survive, and not commit actual physical suicide, is to cease to identify with the flyer-self. If the student still identifies with the personal self, when it is almost destroyed, she will probably commit suicide for real.

The training is shattering. It is arduous and overwhelmingly daunting. There is constant suffering and an all-pervasive sense of dread. Anyone in their right mind would run from it, so the nagual man has to do everything he can to make sure that his charges stay to the completion of the process.

A female apprentice, starting out, thinks that she is a woman. Eventually she will realise that she is not a 'woman' any longer, but a warrior. The males, too will come to see that they are not 'men', but warriors, impersonal energy that has awareness. And there will come a point where all realise that they are not individuals, but aspects of a single being.

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Both male and female warriors must be given rational explanations, which constitute serious reasons, before they can destroy their mirrors of self-obsession and safely venture into the unknown. Males especially need this; females can more or less drop the personal self and go into the second attention with no hesitation, providing they have total confidence in whoever is leading them.

Asking questions is fine. All the nagual man needs from the warrior is her commitment to practice. She must build up enough confidence to be willing to claim knowledge as power, by doing what she has been shown.

Some women have a difficult time accepting the truth of the rule, thinking it is just airy-fairy bullshit, and instead believe that they are having a love affair with the nagual man. These are the ones most likely to rebel, to think about suicide, to feel damaged, to hamper and sabotage the nagual man. These women often appear to be the most intelligent, the best critical thinkers, but in fact they are simple-minded and earthy. It is to the whole party's great advantage for the nagual man to provide this type of female with the most compelling rational explanations and to back these up with practical proof as way of verification. She has to be backed into a corner of undeniable proof, so that she will realise what is what. It is all up to the spirit how and when these explanations and verifications take place, though.

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The nagual man tests his students, tests their degrees of attachment to their social selves, by provoking them. He raises them up and then snatches away the pedestal. However, it is important to note that no good result can come of this strategy unless and until the student understands and accepts what the purpose of this is, and does her part to ensure that what comes up in her is examined and resolved. Sure, it hurts like hell, but it is also the road to power, to the spirit, to freedom.

To be mocked, insulted, denigrated, and to benefit from that, requires that one be utterly detached from what is being mocked and denigrated. The student has to stop identifying with the person she once thought she was, her parents' child. If she still thinks that she is that self, she has not understood and will be hurt and resentful.

It is stressed that it is very difficult to detach from that personality. Just giving the concept to the student and reminding her about it is not enough. It is a long-term process that has to be carried out in the proper way, little by little, at a snail's pace; it cannot be rushed. Small things at first, going through the aspects of the self-image, until the core of the personal self falls away.

Start with those aspects of the self easily detached from, that the student can easily see the benefit of dropping, and work through to those aspects of self which the student most closely identifies with and which cause the most pain when denigrated.

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Again, it is enormously emphasised that a student is in the process of 'committing suicide' when fighting to cancel out the flyer-self, and so, a delicate yet strong balance must be struck to ensure that real physical suicide is avoided.

It is a very good sign when the student does not want to live any more; when a great depression comes. That is the sign that the assemblage point is ready to abandon its old position and move on from the personal self. What really takes place is the assemblage point gets evicted from its dwelling and must find a new spot to 'house' itself. That huge depression is really just a not wanting to move, the annoyance and despair of having to find a new 'abode'. But she must not become confused. She must not actually commit *physical* suicide. The nagual man's job in this case is to make the distinction clear to the student. If the spirit has pointed her out, then she will be able to keep going through the process. If it has not, she will (probably) not make it to the end.

Still, any student, even one the spirit has pointed out, who does not properly understand what's happening, is at risk of real physical suicide, especially the 'victim' type of student (the 'poor baby'). The only remedy is laughter and lightness through this stage of the process, and patience.

The warrior waits patiently to die, waits to be freed from the old assemblage point position, which seems call 'hell on earth'. While waiting, she laughs and enjoys herself. She can only do this when she takes full responsibility for going through all the necessary steps on her path, without taking any of them too seriously. If she has learned how to accept the suffering given by the nagual man, the petty tyrant, and the flyers, she will be able to wait through (forbear) the suffering of this too. She does not have to seek it – her death will come for her, and her hell on earth will finally be over.

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It is the discipline of nothingness, of emptiness. Everything that comprises that assemblage point position is worthless, because it must be left; yet the *being* is not worthless. Nor is the being 'worth' anything. It is not about 'value'. The student, the being, when she escapes the prison of that assemblage point position, is balanced at absolute zero, where all dualities cancel each other out. She is free.

She should never count on her victory, because it is a lifetime battle that each warrior wages against their old self.

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To change, a female apprentice must accept her fate. She must resolve to let go of her old self, and then actually let go, release. And she must resolve to complete the process of the removal of the old personal self by way of suffering.

Usually, she will not do this willingly, so in most cases she has to be helped by the nagual man, who *stalks* her into it by creating a situation where she either makes the final decision to let go – or goes mad, or dies. Some sort of intense suffering is required to spur her to do what she has to do.

The nagual man must be clear with her about what she has to do, and should not 'discard' her as the impetus. He is asking her to kill her own personal self. He must be totally supportive of her in her suffering and she should understand that she is still, but only as an energetic being and not as a personal self, part of the nagual's party.

But the choice is hers, and she has to change, or die. So she accepts her fate. The nagual man is her fate. To let go of her old self is her fate. There is no point in trying to resist. She must in her own mind resolve to drop her old ways. Change or death; but that is the case with all warriors.

The warrior's pressure-house, her destiny, her life situations created for her by the spirit, call it what you will, is unalterable. It is her fate. The challenge is how completely she can accept it, how impeccable she can be within those rigid bounds. Instead of trying to change anything, she accepts her fate. She is realistic about what is in store for her, and doesn't shy away from it. Rather, she admits what potential there is for suffering, comes to terms with it, acquiesces to it, and uses it to practice being impeccable despite her basic human feelings and desires. She, in effect, is practising deliberately withstanding suffering. This renders her unafraid and fluid. If she is lucky, there will be unbearable hardship and suffering; she can use this in her fight to divest her being of the flyer-self.

As soon as she accepts her own personal self's asshole nature, and the true nature of her situation, and flows with it purposefully, she will be free of anger and worry.

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She must drop her self-pity. The goal is the assemblage point position where humans feel no self-pity, the position of total sobriety. The nagual man arranges that she is driven hard and without mercy until she no longer feels sorry for herself, and eventually so that there is no longer any self-reflection left. Then the being is sober and serene, silent, fully in the moment, *self-aware without self-reflection*. This is a simple thing, easy to understand, but it has to be accepted by the student as necessary and effective, and she has to take full responsibility for participating in this process. It is vital, necessary, unavoidable.

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For her part, the woman warrior becomes a *stalker* and impeccably *stalks* herself. She *stalks* her own personal self, her weaknesses which, being given no more energy, turn into power; in effect, she redeploys the energy that her personal self has been using. That saved energy is automatically rerouted to the assemblage point. Her flyer-self is her path, her road to power.

It is normal for people to fight not to do the work on themselves. They indulge in not trying to change. That's the way human beings are: they love to be told what to do, but they love even more to fight and rebel and not do what they are told. They then get entangled in hating and resenting the one who told them what to do in the first place.

So the nagual man has a big quandary. The process has to be made clear, but he cannot tell anyone specifically what to do to *stalk* their own weaknesses, or they won't do it. It is up to the individual warrior to find ways to not-do her own aspects of self.

Yet, *stalking* weaknesses by not-doing is not enough to drop them. That's why the nagual man doesn't want to tell anyone what to do. To be an impeccable *stalker*, a warrior needs to have a purpose. The task is what makes all the difference. The task is tailor-made for each warrior and is the nagual man's way of directing on behalf of the spirit. The task makes her leave her human form. And she has the higher purpose of entering into the second attention.

At first, all warriors – both male and female – have to understand that they are prisoners and slaves, and need to escape. That is the initial purpose.

Whether one's personality is ugly or beautiful, it is worthless because its function is the same: to keep the assemblage point trapped at one single position, the position which benefits the flyers.

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There are certain barriers which stand in the way of success in eradicating the flyer-self. Firstly, the ego itself has been trained to obsessively fixate on itself *as that self*. To break that fixation is a genuine triumph and is the hardest thing of all.

And, too, all apprentices are afraid of the nagual man's world. They pretend to be who they are and cling to themselves even after they know better, because they are afraid. Secretly, they don't want to succeed, because of what they fear will come. They are afraid of the unknown. They cannot stand the sight when they glimpse the nagual man's world.

On top of this, the flyers will fight like demons to derail the student. Huge, overwhelming attacks are expected from the flyers, who would rather kill the student than let her go. She should always be ready for their assault, and not lose her purpose or her detachment from 'her' flyer-self; which is always a possibility, since there are times, under the influence of the flyers, when she will be tempted to think of herself as the biggest asshole in the world. That is fine, but if she goes back to identifying with the flyer-self after behaving like a complete idiot, she runs the risk of being crushed under a feeling of shame and unworthiness and failure.

She must always remember that the flyer-self, the personal independent self, is indeed worthless and idiotic and irredeemable to its core, but *she is not that self*. She is the energy body/the energy sphere, the being who is fighting to be free of the cage-self. No matter what that self does under the gargantuan compelling of the flyers, no matter how badly that self behaves or how it indulges, she maintains or re-establishes detachment from it and treats it as something that has its own nature. She accepts its asshole nature, and focuses instead on the process of divesting her being of it.

The student has to exercise controlled folly when undergoing the denigration and mockery of her flyer-self, her personal self. In order to practice controlled folly she has to be capable of laughing at herself. One of the results of a detailed recapitulation is genuine laughter upon coming face to face with the boring repetition of one's self-assertion, which is at the core of all human interaction. *Stalkers* learn never to take themselves seriously. They learn to laugh at themselves. If she takes anything at all about her self seriously, it will destroy her.

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The flyer-self – "I, I, I", "me, me, me" – is caused by the flyers intruding into our beings so they can eat us. Man is being exterminated, enslaved and raised to be food. There's nothing of our own in our minds. The bodies of humans have minds which have been implanted by the flyers. They make us morose, depressive. That mind takes the form of an internal dialogue. It agrees with itself. It talks the body into everything, and everything is flyer, flyer, flyer!

The flyer-ego, the personal self, being just a long-held thought that is reflected on constantly, is a creation of the flyer mind in each human body.

The flyer's remote body settles onto our body, engulfs it, sinks through it down to the bottom fringe of awareness, and stirs us up internally by 'sounding' thoughts and emotions through us.

All masturbation comes from the flyers. They fill us with all kinds of kinky thoughts and fill us with compulsion, like a tidal wave, to masturbate – even sex is masturbation – as a way of 'milking' us for our energy. These huge inorganic beings sound thoughts through the body to agitate it into sending out flares or chunks or waves of energy, which they 'eat', or absorb and metabolise. These monstrous beings eat our energy, our awareness, all day, every day, even in our sleep.

The foreign alien mind is firmly installed between the ages of ten and twelve, sometimes even earlier, to coincide with puberty.

Body-snatching is what the flyers do to us. They evict the spirit and implant their mind into the energy sphere, the body. What the warrior has to do is snatch the body back, evicting the flyer's mind. At that instant, something else – one's true spirit – replaces the 'me' that the warrior has been familiar with. Friends no longer recognise her. She has left them, and they sense it. She doesn't need them any more. She is dead. Nothing can hurt her any more.

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The levels of danger run deep in the universe of aware energy. Beyond the flyer is something else, something which eats more advanced practitioners who have saved their energy by ignoring the flyers, an inorganic being that is a long, spindly, stick-like 'flyer' that slips under doors and between cracks, and into one's soul (the core of awareness at the center of the energy sphere) rather than the mind. To be truly free requires absolute selflessness, internal silence, and the ability to *see*, to avoid or fend off these entities.

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The *stalkers* and the *dreamers* have different paths by which they come to power.

A warrior's challenge is to be fluid, to be at ease in whatever situation she finds herself. For the nagual man the challenge is to deal with the warriors of his party with ease, no matter what they do to him. Actually, ease, both in situations and with people, is a core challenge for all warriors.

*Dreamers* enter other worlds in *dreaming*; and finally, when the flyer-self is dead, they are so fluid that there is no difference between *dreaming* and the waking state.

The *stalkers*, when finally free of personal self, fluidly assume different personalities, none more or less real than another. A *stalker* lives those different personalities in the *theatre of the real*, with total abandon. It's no game – it's life or death to assume those roles. *Stalking* is one way to grasp that there is no 'me'. 'I' doesn't exist. We are all nothing but bags of stories. We are houses haunted by ghosts, ghosts which turn out to be only stories. *Stalkers* live, sometimes for years at a time, under assumed identities, with new personal histories, new stories, new appearances, in order to drop their self-pity and self-certainties.

There is always theatre in the making or underway in the training. Theatre is designed to change the student's perceptions by jolting or shocking them out of deeply-held beliefs.

Personalities are polished against each other; some students drive each other up the wall, and can learn tolerance and detachment from each other; some are immensely attracted to each other, or are flirts, and can learn abstract affection. Heads will roll! After every theatre, heads will roll. The 'heads' are the personal selves. Personal selves want attention, sympathy, pity, praise, and status; all these things are mercilessly undermined and attacked, deconstructed, ridiculed and denigrated. In the seers' world, these things bring immense suffering.

Eventually the students will purge their lives of everything but purpose, and no trace of that flyer-self or its games will remain.

Theatre happens in everyday life, it is real. Yet it is intricately strategised by the nagual man, who brings social selves together for a purpose, and who enjoys the twists and turns of the script immensely. At first the warriors will be drawn in to the human drama; that is natural, and the folly of people will take precedence for a while, only to be vanquished in the end by the more encompassing designs of the rule. The spirit is the real player, the nagual's party are just pawns, and the nagual man simply mirrors the *intent* of the spirit in his strategies and actions.



All members of the party will take new names and not be themselves, in terms of their social personality. They will live through *not-doing*. To not be oneself is the key to saving energy and entering heightened awareness. To leave one's usual self behind will create a strange anxiety. It is a station in the annihilation of the entire identity. The shortcomings (routinary aspects of the flyer-self) will be *not-done*: jealousy becomes generosity and detachment, anger becomes laughter, wealth becomes poverty, pride becomes humbleness. Shame becomes insignificance, poverty becomes affluence, laziness becomes diligent hard work, and in fact every way the student has been and loves to be is stood on its head.

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When the apprentice can no longer be roused to anger or jealousy, to competition or superiority, she has achieved a warrior's state of mind. She will then be untouched by concerns such as, "Do my friends like me? Does my boyfriend really love me? Am I popular and respected?"

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When cutting ties with family and friends, the warrior is best advised to treat them with kindness, yet not seek them out. Not to think of them, or walk over to them, or visit them, or call them, or speak of them. Ruthlessness – that is, self-pitilessness, the position of no self-pity – but not harshness or cruelty or unkindness to them. A warrior doesn't care if they live or die. She relegates them to nothingness. They all become nothing to her. Yet she, in saying goodbye, wishes them well and thanks them for any and all acts of help and kindness they have shown her. If the warrior feels that she owes anyone anything, she makes a gesture of affection, in any way she wants to; but that gesture should be the giving of something truly valuable to her. The goodbye is forever, and once that is done, no further thought is wasted on the once-friend or family member. The door is forever closed. If any of these past people resurface and make contact, the warrior treats them with utter kindness, yet feels nothing, and forgets about them as soon as she hangs up the phone or walks away.

It is as if she has died. Her possessions are dispersed in a natural way, or by her 'will', bequeathed or sold. Perhaps she will cut up her clothes and other possessions with a pair of scissors. She breaks all her ties with the past, her personal history. Her relatives and friends will grieve her loss. Elvis has left the building.

In the end, she is not her parents' daughter any more. She is a new being.

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She can unburden herself of herself. No matter what she has done in her life, that she is so ashamed of, her actions mean nothing! Her Great Big Secret is nothing! It is nothing because she, like all of us, is insignificant. She had been so important in her own eyes, her guilt was so all-important, but she is just an ape. Human beings are just apes. We burn brightly, for a moment, yes; but we are nothing at all in the immensity of the infinite universe. She did this. So what? It really doesn't matter. There is no punishing God or devil. She can feel her enormous burden lift off her when she faces her own insignificance. She does not need to hold any secrets. She can lay her cards on the table, to face herself and free herself. To clean her spirit. She is nothing. She is a spark that *dreams*. She, the warrior, joins that immensity. That's the warrior's way. She leaps and becomes the magical creature she is truly meant to be. Up there, in the sky, is where the adventure is – not down here, among apes. What happens here has no importance whatsoever.

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Males are prohibited from ever talking about their lives. They must erase their personal history. Being a man means to have a solid history behind him. Family, friends, acquaintances, all have a definite idea about him. Being a man means he is socially accountable. He can't disappear that easily. To erase himself, he needs to keep his mouth shut about his personal life. Secrecy is the price men have to pay for being important to society, to their families, who are counting on them; for being a son and feeling guilty about disappearing. It's the price they have to pay for being important to themselves, for resenting the necessity of erasing themselves, and for wanting to find ways to pop up. The *not-doing* of a male's personal life is to tell endless stories, but not a single one about his real self.

Women are not compelled to secrecy because they don't resent erasing themselves. Women are not socially accountable, and their disappearance is easily accepted. She is already, from the start, prepared to disappear into thin air; in fact, it's expected of her. Daughters are discarded, change their names, belong to the husband.

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Every warrior has to lose her human form. The 'human form' is the thing that makes the assemblage point stick to its commonly-held position where the being thinks it is a personal self. It makes her into a 'person'. It comes from the flyers' possession of the body. The human form can be said to be the result of the flyers' possession of her. It possesses everyone, under normal circumstances, until the day they die.

The human form must be dropped in order to really change; otherwise there is only talk about change. Everyone clings to their human form. Their human form is why they talk and act the way they do. What we all love to do the most is to indulge in ourselves, indulge in our human form. It is a hard ask to let that go.

The human form leaves the body after a serious internal battle that manifests as an illness.

When the human form is gone, the warrior can leave the old assemblage point position.

The 'warrior' is the assemblage point and the core flame of awareness. There is, in truth, nothing more to what we are.

It's the human form that makes her think she is herself. Once it leaves, she is nothing.

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The human form can be finally dropped only when the warrior regains her completeness.

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To drop the human form, a warrior must let go of her *desire* to cling. Whatever she drops, desire itself, unattached, will find a new thing to settle onto. It is the *desire* to cling, rather than anything clung to, that has to be dropped. Whatever things are clung to are barriers we put up against losing the human form. In other words, the first attention focuses doggedly on whatever it does, and these fixations keep the human form from leaving. But when she chooses the path of a warrior, it is time to let go of all that, by letting go of the very desire which is at its root.

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Men and women both must be impeccable in their effort to change, in order to shake off the human form. It's actually impossible to change as long as the human form is still there, sticking the assemblage point to its normal position; the *effort* to change is what a warrior focuses on. A warrior knows she can't change, yet she makes it her business to try, to give it her best shot, even though she knows it's impossible, and that she won't be able to. So she's never disappointed when she fails to change. While she tries, she enjoys herself and doesn't worry about anything. After years of impeccable effort, a moment will come when the human form can't stand it any longer and leaves. In doing so, it injures the body, and there is risk of death; but an impeccable warrior always survives.

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She clears her *tonal* by removing her flyer-self, and then examines what is underneath it. What is underneath the *tonal* is the *nagual*, the unknown. Another way of saying it is she clears her mind of the internal dialogue so that there is inner silence, and then she stops the world and *sees*.

Eventually she will unify her two attentions and possess the totality of her being.

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The personal self is stored in a definite area of the energy sphere and is aligned by the assemblage point. A warrior begins with a constant waking alignment of that area. The assemblage point has been taught to shift to and fixate on various positions within that defined area.

The network of assemblage point positions within that area constitute the personal self.

In those positions are thoughts: reflections on aspects of the self, as if they are parts of a mirror that the self-image is reflected in, and that one can reflect upon. Each aspect of the personal self, or flyer-self, is a thought that is part of a total continuity of thought that is self-reflection, self-absorption, self-obsession.

The aspects of the flyer-self (happy self, angry self, worried self, drunk self, wanting self, etc.) are the small shifts of the assemblage point within the defined boundary that contains the total personal self.

Each aspect of the flyer-self is a different definite area within the boundary that contains the personal self, aligned by a specific shift of the assemblage point.

Each aspect of flyer-self is cancelled out by shifting the assemblage point away from it, and into sobriety. This is made possible by inner silence and enough pressure to force the awareness to take refuge in sobriety, in order to cope. In effect, the flyer-self commits suicide in order to cope (or rather, because it can't cope). It stops reflecting on itself.

The shift into sobriety means that the assemblage point crosses that surrounding boundary and escapes from the area containing the personal self. Sobriety, the state of no self-reflection, is the evidence that the assemblage point has moved out of the containment area of the personal self. Outside that area, self-importance and self-reflection are not experienced.

When every aspect of flyer-self is cancelled out, the being feels that the personal self has died, is gone. The being has then an empty ego-space, purely function, and is connected to silent knowledge.

This can happen aspect by aspect, or the entire flyer-self at once. The goal in both cases is for the assemblage point to reach the area outside the boundary which contains the personal self, resulting in (and gauged by) the feeling of profound sobriety, self-pitilessness, a total lack of self-pity and self-reflection, fearlessness.

The next stage after constant alignment of the personal self is the back-and-forth shifting of the assemblage point between sobriety and the personal self.

The final stage is the shift into constant sobriety and the permanent non-alignment of the personal self.

However, the area that constitutes the personal self can be aligned at any time. Since the personal self still exists in a dormant state, those emanations full of personal memories, the being has to forever and unceasingly *intend* freedom, by forever and unceasingly *intending* sobriety; otherwise, the personal self will be realigned. This unceasing effort is called *unbending intent*, and is refreshed moment by moment.

All aspects of flyer-self are utterly worthless and are to be denigrated, ridiculed, derided and mocked, insulted and provoked. The warrior notes and fully embraces the worthlessness of *herself*, and stops taking shelter in self-reflection. Under great personal pressure, she commits flyer-self-suicide, taking refuge in sobriety in order to cope.

All of the aspects of flyer-self are used by the flyers to stir up her body and feed.

None of the aspects of flyer-self are in any way representative of her being; all are imposed on the being; none are real. Every aspect of flyer-self is a subjective perception of a view that comes from the descriptions imposed on the being by others, and ultimately by the flyers. All are *intended* and consequently perceived, where none in fact exist.

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The old personal self is escaped by shifting the assemblage point into sobriety, so the new self is sober, pitiless. This means that there is no self-reflection in the new area; it is a self-reflection-less construction, giving the assemblage point something to hang on to; otherwise, it will just return to the old self. The new self is just a focal point for *intent* and *will*. The new self is nearly as solid and real as the old, but does not obsess about itself.

It is very important NOT to just expand the old self by widening the area it is contained in, otherwise it will be harder to escape from. So, a completely new area outside the boundary of the old area has to be defined and populated. That's why there has to be a new name, a new everything. The catalysts to accessing and becoming the new self are name, appearance, mode of speech, and 'props', which are specific objects that are only used by the new self; these become important to the new but are meaningless to the old.

Family and friends, and anyone with an idea about the old self, must be left behind, or there is no chance of making the new self real, because 'reality' is a shared social agreement; however, if this is not possible (and it may even be better this way), the being can also cultivate a separate life, with a new name, new friends, new contacts who only know the new self, and nothing of the old. Then there can be a back-and-forth between the two, or long periods being one or the other. But, in general, it is better to leave the old self behind forever, and a day will come when the old self, and all that baggage it carries with it, is dumped like the trash it is.

Practice each aspect of the new until it is smooth and unnoticeable. Eventually the entire new self will gel and become intuitive in its execution. It will become solid and real.

The new must become as real as the old. Then it is possible to go between the two and exist as impersonal, nameless energy, free of a personal self.

When cancelling out the aspects of flyer-self, the method is not workable unless and until it is fully accepted that the flyers are at the root of everything. The internal dialogue that creates the personal self is installed and kept running by the flyers, so inner silence is the most basic prerequisite for escape. Stopping the internal dialogue for long enough to tip into inner silence must be done as a stand against the flyers, and the way to do this is to ignore the flyers that envelop the body and sound through the body, stirring it up with thoughts. The body *intends* the internal dialogue to stop and becomes able to switch it off at *will* for long enough to evict the flyer and let inner silence reclaim the body.

Ultimately, who we think we are, the personal self, is the flyer. The self is completely worthless and has the nature of being an asshole because it is actually the flyer. The being that calls its own personal self an asshole is not self-loathing at all, but has simply detached from, and correctly assessed, the thing (the personal self) used by the flyers to feed. It is not really 'its own' but is an imposed set of ideas that pollute a defined area of the being. It is a parasitic implant that drives the being.

When the being is drawn to enact an aspect of flyer-self, or is compelled to enact an aspect of flyer-self, in fact that being is being stirred up so that the flyer can feed. To erase the aspects of flyer-self means to erase the avenues to food for the flyers. So, the being can expect compulsion to elevate to extreme levels. It is a real fight! That fight is won quietly, humbly, and with unceasing, *unbending intent*. It is won by determinedly ignoring the tidal-wave-like soundings of the flyers, and forbearing the suffering that results. It is won through *forbearance of suffering*.

## **The theatre of the real**

The first new area can be replicated into many new areas. Each is a new 'personal self'. Perhaps instead of 'no religion' there will be 'new religion', 'new God'. It depends on the shortcoming that is being negated, or the task at hand. Perhaps, if being wealthy is important to the old self, the new self will be a pauper who doesn't care. If the old self is workshy, perhaps the new self will be a workaholic. If the old self likes reading for information, perhaps the new self will read fiction. But it is about breaking through the limitations of the old self, not expanding those limits.

With no core personal self, the self becomes an idea that serves as the focal point for *intending*. New selves are put on and taken off the being, like jackets. The assemblage point learns both to create new selves and to leave them.

Each new self is real, is lived, and may be died in, but is only temporary; when it is time to leave a self, the being *sees* through it and lets it go. This process begins with the escape from the original personal self.

Eventually the being can realise that there is no real self, and never was.

## The party of the nagual man

The nagual man's party is a single being that is impersonal, yet self-aware.

Self-awareness is not a person. The warrior is self-aware; self-awareness is what a warrior strives to come to in *dreaming*, so that she can be self-aware in death. *Dreaming* is to hone self-awareness of the energy body in the second attention, so that the energy body can be aware in death. Death is a *dream*. But that self-awareness must be cleansed of the social self.

All the self-aware, yet personal-self-less beings that comprise the party of the nagual man come together as the critical mass of energy required to attain the third attention.

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All the warriors of the nagual man's party are bound together by a vow of sorts. They are united.

Our word is all we have. It's our pact with the spirit, with *intent*. It's the bidding for freedom we make. If we break that word, infinity will close its door forever. Apology means nothing. If you break your word, you must remake yourself from nothing and pay your debts. One's word implies obligation and debt. You can only pay those kinds of debts by giving everything you have to the one you've wronged, let down. This alone is the blank cheque of a warrior's affection. A seer always keeps her word. If she breaks it, there is no solace in death.

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The nagual man has his hands full at all times. The men and women fight, and the women fight among themselves. They will even physically attack each other. This is a residual ego problem; none want to take second place in the nagual man's affections. Because of the intensity of their situation and their tasks, which mean life or death for the whole party, and the pressure of celibacy, the women are wired so tight as to be off the scale. The nagual man's *intent* alternates between destruction of their flyer-egos, and providing them with an absolutely calming wave of energy.

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Eventually all the warriors of the nagual's party become what they are: impersonal energy welded into a single being.

It is well worth the effort. A honed party of impeccable, energetically-fused warriors reveals the beings as what they really are, powerful and empty, as opposed to being trapped in the mirror of self-obsession. That new being is capable of entering total awareness, total freedom, the third attention.

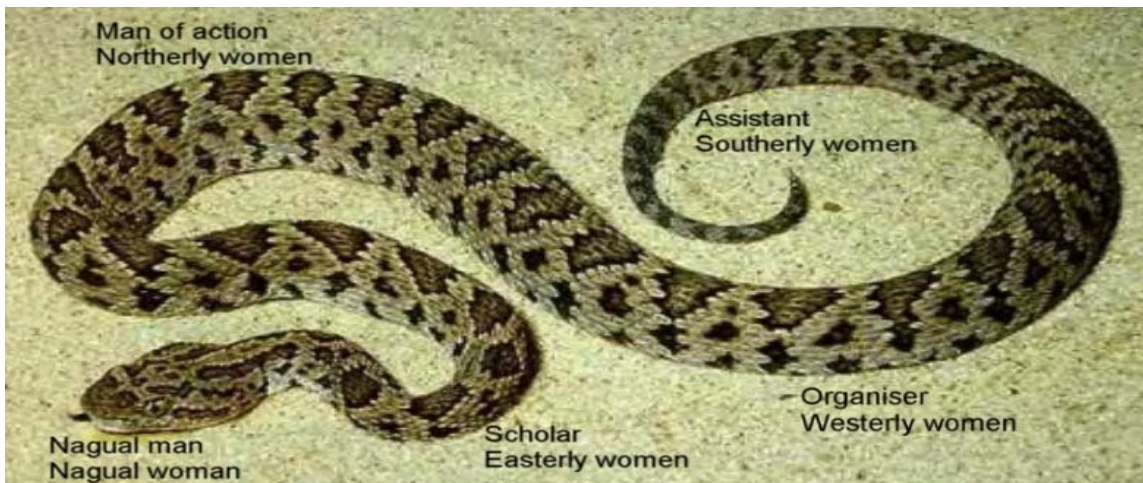


Women *stalkers* and *dreamers* are superb, unmatched by men. In comparison, men are nothing. They have no talent, no expertise whatsoever. The road is much harder for men. However, it is precisely because of this fact that men will give their all, with total conviction. Women can easily accomplish, but their flaw is that they don't give a damn and can't be bothered. Much of this has to do with the kind of socialisation they have been subjected to from the time of birth; that socialisation has to be burned away.

In *dreaming*, the four winds – the four women *stalkers*, and separately, the four women *dreamers* – learn how to join hands and make themselves into a line. To do this fuses the four into a single being. When they do this, they are unbeatable.

At the end, when the nagual man's party crosses over into the other world, the whole party joins hands and fuses finally into a single being which mass is capable of holding the third attention. In the other world (of the second attention), that being, possessing a critical mass, becomes all energy body, all second attention, rendering it a kind of inorganic being, capable of incredible feats of perception and *intent*. It is on the periphery of the third attention. It has the power to achieve the third attention by fusing itself to infinity and eternity.

The nagual man's party, as a single being, resembles a snake. It is called the plumed serpent. The nagual man is the head; the heart is the scholarly man and the easterly women (*stalker* and *dreamer*), and their courier; the belly, the guts, is the man of action and the northerly women, and their courier; the genitals are the man behind the scenes and the westerly women, and their courier; and the tail is the assistant and the southerly women. That makes sixteen warriors all together. When leaving the world, the new nagual woman is taken with them to act as a beacon for her party to the other world, completing the head, and making seventeen in all. Once on the other side, the nagual women trade places; the nagual woman who has been waiting, acting as a beacon to her party, joins her nagual man, and the new nagual woman takes her place as the new beacon to the new party.



At times the nagual man's party can be seen as consisting of four separate households, located quite far from one another. One is made up of the two westerly women, the man behind the scenes, and their courier. The next is composed of the southerly women and the nagual man's courier (the assistant). Another household is formed by the easterly women, the scholarly man, and their courier; and the last, of the northerly women, and the man of action, and their courier.

The number four represents stability and completion. There are four males, four female *stalkers*, four female *dreamers*. The nagual man and nagual woman are one single being and their fusion spreads to the rest of the party.

The nagual man and the nagual woman, while they are together on earth, are the same being. They find completeness and silence in each other's company. It is a shared physical sense that the barrier that creates individuality in people has been broken within them.

The nagual man and the nagual woman, after the elder warriors have provided their party with the males and the female *stalkers*, then work together to find and draft the four female *dreamers* and the other three couriers. Then the cycle of *dreaming* begins.

The last task is to find and secure a new pair of double beings who can become the new nagual man and new nagual woman, and to provide them with four male warriors and four female *stalkers* who the new naguals can nourish, enhance, and lead to freedom.

Since no one in his right mind is going to volunteer for such a preposterous project as a struggle for freedom, the nagual man has to, in true *stalker's* style, reel in the new nagual man, as he has reeled in the members of his own party. He gets the new nagual man alone at a place where he can apply physical pressure to his body, to move his assemblage point into heightened awareness; and, it is necessary that the new nagual man goes there of his own accord. The elder nagual man lures him into his house. Securing the double man is never a great problem; the difficulty is to find one who is available.

There are two kinds of instruction for the warriors: the instruction for the right side, or normal daily consciousness, where the warrior is led to the rational conviction that there is another type of awareness hidden in human beings; and the instruction for the left side, or heightened awareness, which exclusively pertains to handling the second attention. The first kind is easily remembered; the second kind has to be reclaimed from oblivion by re-shifting the assemblage point to the various areas of the energy sphere it was in when those instructions and experiences occurred.

The normal thing is for every warrior to forget what transpires when the interaction is on the left side, and it will take years for them to come to grips with those teachings.

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The elder warrior-seers teach their younger counterparts. First the new warriors are prepared by other warrior-seers who act as ushers; and then, when they have saved enough energy, and have become proficient in their respective arts, each is given to the care of their elder counterpart. The elder scholar teaches the new scholar, the elder easterly *dreamer* teaches the new easterly *dreamer*, and so on. The elder nagual man puts the finishing touches on their training, and generally oversees and guides.

Generally speaking, a warrior's greatest accomplishment in the second attention is *dreaming*, and in the first attention her greatest accomplishment is *stalking*.

New *stalkers*-in-training are given practical knowledge and tasks. They will become lighthearted and jovial, and enjoy their lives. They learn how to behave in the world, how to transform themselves, and they become masters of controlled folly, adopting and living roles, acting out parts in totally convincing fashion.

Socially, all warriors are at a huge advantage because they are impeccable and consequently, in saving their energy, don't get pulled in to the dramas of humans. They just don't care. They are sober and serene. They are unmoved and untouched by the world, while most people constantly whine and complain.

The new *dreamers*-in-training, because of the nature of *dreaming* itself, become progressively more sombre and morose.

The recapitulation is the mandatory preliminary of *stalking*, which all the members of the nagual man's party go through as an introduction to the more demanding exercises of the art.

The two basic techniques of *stalking* – the list of events to be recapitulated, and the stalker's breath (the sweeping breath), best done in a cave or crate – are the most important tasks a warrior can fulfil. They are the very cornerstone of freedom.

A profound recapitulation is the most expedient means to shake off the human form. So it is easier for *stalkers*, after recapitulating their lives, to make use of all the not-doings of the self, such as erasing personal history, dropping self-importance, breaking routines and using death as an advisor.

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The nagual man uses complex ploys, to create an appropriate context, as a counterpoint, a comparison and vying, and ultimately a harmonising, between the dictums of the rule and the behaviour of the warriors in the daily world as they interact with people.

That is the way to convince warriors that, in the absence of self-importance, a warrior's only way of dealing with people in the social milieu is controlled folly.

In the course of working out his ploys, the nagual man pits the actions of people and the actions of the warriors against the commands of the rule, and then sits back and lets the natural drama unfold itself.

The folly of people will take the lead for a while and drag the warriors into it, as seems to be the natural course; only to be vanquished in the end by the more encompassing designs of the rule. This happens because the warriors have resolved to detach from their flyer-selves, and because the spirit, *intent*, has decreed the formation of a new party of warriors.

The designs of the rule go fully towards creating the impeccable single entity that has the critical mass to hold the third attention. The nagual man's impeccable power and clean connection to the spirit makes it possible. Therefore, the new party will be collected, despite the folly of people or the temporary folly of warriors.

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There are three stages in a warrior's development. First she is guided to take the rule as a map to freedom, rather than a myth; then she is guided to the understanding that she can attain total awareness, because there is such a thing; and then she is guided to the actual passageway into that concealed other world of awareness.

Because of the Eagle's – really the mass of *intent's* – indifference, its lack of concern, each warrior has to make sure that her chances of reaching freedom are enhanced by her own dedication and effort.

That effort, by itself, must be impeccable enough to succeed. It is up to each warrior to ensure that what needs to be done, is done. There is no other way.

There are no guarantees of ever reaching freedom. In the end, all warriors have to live impeccably just for the hell of it, with no reward in sight. Thousands of warriors have reached freedom, and thousands have failed. There is no question of suicide if there is 'failure'. It is not up to us. It is all up to the spirit. It is enough to have lived and to have had the privilege of receiving some knowledge at least. A warrior lives her fate through.

At the end, crossing over into death, having lived an impeccable life, everything is revealed, even if only for a fleeting moment. If she has saved enough energy, she can mount that moment and ride it for an eternity.

Total freedom

## Total freedom

### The quest for total freedom

All our new foci in the evolutionary flow of the quest for total freedom are done as the **task**, just like getting rid of the flyer mind. The task is a format template that can be applied to any part of the path.

### *Warrior/path/spirit*

Two circles, warrior and spirit. They overlap a little bit at their inside centres.

Where they overlap is the path. The overlap starts off small, gets bigger and bigger, until warrior circle and spirit circle are one circle. The path has made warrior and spirit one.

The path-as-total-being has made warrior and spirit one. The being, its totality, *is* the path.

The path follows the map to the realm of total freedom.

We basically get there by letting go of everything the old self cares about. So learning how to let go is key. We are really letting go of thoughts.

## **Ancient, old, and new seers**

Ever since the human adventure in search of the spirit began, and up until today, there have been three breeds of seers at least: those of the first period – the ancients; then the old seers; and then the new seers. The ancient seers lived a long time ago and were very different from us. Today we hardly understand their vision of the world, but we know that they survived under very difficult conditions (comet strike, creating cataclysm, and ice age for a thousand years), where any one of us would have succumbed.

The old seers were a refinement of that original kind. They adapted to America's soil and knew how to create their real civilizations. They were formidable men, who used *intent* at a level that is incomprehensible to us. They were intoxicated with power. They could move gigantic stones, fly, or transform themselves at *will*. They cohabited with inorganic beings and created a culture to fit them, replete with fabulous stories.

Legends describe them best. Those seers are the heroes of our mythology. Osiris was one. What they sought was to live at any price, and they got it!

The old seers began to move their assemblage points through the consumption of power plants, such as psychedelic mushrooms and peyote. After that, their inorganic teachers told them how to do things.

They only needed to focus their interest in order to understand what this world is, and that interest made them design the most extraordinary techniques for the exploration of awareness.

But don't think that the old seers were just men of action. They were also very profound thinkers who took the art of comprehending to the limits of attention. Compared to them, we are beasts.

Nowadays, modern man is not interested in the reason why he is alive, which is why he finds no peace and can't find himself. We have a lot to learn from those precursors, who found the answers which, thanks to the reconstructive efforts of the new seers, can bring us out of the dead end we are facing.

Our vision is of a world of objects. That vision has been very useful, but at the same time the worst among our calamities. Modern man's concerns are the same as those of an animal: use, possess, annihilate. But this human animal has been domesticated, and is condemned to live inside a solid material inventory. Since every one of the objects he uses has a long history, modern man lives his life lost inside his own creation.

In contrast, what concerned the old seers was the relationship between the cosmos and the Being That Is Going To Die. They were able to acquire their own vision. They didn't stop at one of the stations along the way, and forget that they were travellers.

*"I asked him why, if their vision was correct, there came a moment when the old seers were substituted by the new seers.*

*He answered that seeing is no guarantee of impeccability."*

The old seers could not separate a great dose of self-importance from their practices. Since they enjoyed having power over their fellow men, they were never able to focus clearly on the proposal of total freedom. Although they were unbeatable seers, it was impossible for them to foresee that their enthusiasm to discover the world should end up involving them in commitments that would trap them.

Most modern so-called 'Toltec' seers in Mexico, and seers in other countries too, are the heirs of the old seers. By ignoring the warrior's principles, they have devalued the knowledge. They have become storytellers, herbalists, healers, or dancers; they have lost control of the assemblage point. In many cases, they do not even remember that the assemblage point exists.

The new seers tried to stop all this; they took what they could use from the vision of the old seers, but they were wiser and more moderate. They cultivated an *unbending intent* and turned all their attention towards the way of the warrior. In that way they changed the entire *intent* of the practices.

Upon completing their energy, some of them glimpsed a higher goal than the adventure of the second attention, and pondered the possibility of being free.

Then, through their *seeing*, the new seers discovered something horrifying: that the enthusiasm of the old seers served as nutrition to certain conscious entities who were energy parasites. In the beginning, the contract between these beings and humans seemed very beneficial: we gave them part of our energy and they rewarded us with what was then a novelty: reason. But in time it became obvious that the contract was a swindle. Reason is only good for making inventories of things, not for understanding them. Also, it has an unpleasant by-product which seers *see* as a membrane covering our luminosity: self-importance.

For the new seers, that was intolerable, because they had a goal in mind which had never occurred to the old seers: the possibility of merging with the universe directly, without using the inorganic beings as intermediaries.

The new seers were pragmatic seers, passionate about verification. Their method was elimination: they suppressed all that didn't point directly to their objective of total freedom. The result was that they became able to fixate their *intent* on *intent* itself, becoming one with it.



But in their desire to erase from their practices every last vestige of ego, they became distrustful people. Their *intent* was so ferocious that it took them to close in on themselves. They filled their teachings with secrets. Since social relationships were not important for their objectives, they isolated themselves from society, creating their own minuscule groups. Almost all of them left to live in the mountains, the forest, or the desert, where they remain until today, acquiring ethnic characteristics. That has certainly not helped them to refine the art of *stalking*; what's more, in the end it transformed their search for freedom into a purely rhetorical objective.

All human beings are potential candidates for learning the art of freedom. Tracking energy to find the candidates pointed out by the spirit should have as wide a base as possible. Therefore warriors remain in the social world, but are untouched by it.

The old and the new seers represent two extreme positions facing the same challenge, the result of the adaptation of seers to very concrete historical circumstances. But today, times have changed.

*"By the Eagle's design, at least one of the lineages of new seers has been able to redirect its task. The last twenty-seven naguals of my line had tried to recover the fearless spirit of the old seers, while at the same time maintaining the sobriety of purpose of the new seers. In that way, we were able to gather enough energy to attempt a new and more balanced adaptation of the teachings.*

*"Massive changes in energy are happening at the present time, which will inevitably cause the emergence of a new cycle of warriors. To differentiate them from their predecessors, I have called them the Seers of the New Era."*

The seers of the new era are the manifestation of the new seers in the new millennium.

The seers of today are warriors who are distinguished by their frankness. They reject the furtive attitudes that have traditionally distinguished seers, and have renounced every doctrine that's not crystal clear and based on immediate verification.

Another peculiarity which identifies them is that, as opposed to their spiritual ancestors, they are **collectively** guided toward freedom. The old seers thought about freedom as a theoretical goal, something that was beyond their concrete possibilities – while the new seers saw it exclusively as an individual commitment within the nagual's party. For the seers of today, however, to be free is the collective purpose of the group of power, the essence of their actions and their reason for being. This distinction is most meaningful.

Modern lone warriors are inflexibly committed to each other. They have sacrificed their concerns as individuals for the sake of the group, because they are all alone in this time of seeding of new lineages. Their bond of power gives them encouragement and provides a continual challenge to prevent them from lowering their guard, and their oath as warriors is based on the purpose of departing together to the third attention. Closer than ever to freedom, these warriors are more independent and more self-sufficient than their predecessors, because they are alone; and alone, they know that their only hope for freedom lies in a collective impeccability.

But the most remarkable thing about them is their capacity for revision. At this time, seekers of knowledge are forced to thoroughly examine everything that has been said in the past, adapting traditional knowledge to the modality of the time, in order for the warrior's way to be truly and finally understood; that is, understandable by anyone. To do this, they, as beings of the modality of the time, must themselves understand and verify the teachings; and, having found the path, find the most effective way to communicate those concepts and practices to their contemporaries.

The technique which prevents that revision from drifting towards the capricious is *seeing*. To *see* the luminous nature of the world permits us to choose, without any possibility of error, the most appropriate symbols to transmit energetic facts.

The goal of modern seers is, more than ever, total freedom; but to achieve it, it is important that the strategies are continually refined. A society that no longer openly persecutes seers does not serve us as a training ground. It is our duty, then, to find new fields where we can exercise and train our potentialities.

The best of those fields is currently the intellect. And it also functions as a guarantee that strategies of popularisation and adaptation will work correctly. Ignorance can no longer be accepted; the time of the wild sorcerers is already past. The seers of the old guard were stagnated in their traditions, and they lost their ticket to eternity. We don't want the same thing to happen to us now.

Therefore, the rule for the seers of the new era is preparation; that is their distinctive stamp. They should not only prepare in terms of the arts of seers, but also cultivate their minds in order to know and understand everything. The intellect is the comfort of today's Toltec, just as in the past it was the affection for rituals.

To prepare is to reorganise the information that is the teachings into a coherent whole, and by so doing, come to understand it.

Each warrior of this new cycle should have at least a university degree, to take advantage of the defenses against disinformation which modern science has created. That will heighten the chances of survival for the entire group, and in the future this will be even more valuable.

The ancients started with an understanding that we are temporary, but by the time of the old seers they had allowed themselves to become corrupted by seductive ideas of survival. As a result, they were filled with self-importance and lapsed into exclusivity. They were like the pyramids they built: as obvious and attractive as they were secretive and inaccessible.

They preferred to keep themselves apart from the average people, whom they regarded as unworthy and ignorant. But, at the same time, they couldn't do without a court of followers. That contradiction caused long wars for control of the flock and destroyed a great deal of real knowledge.

Self-importance and its unpleasant relatives, secrecy and exclusivity, feed on the fixation of the assemblage point. For that reason, the old seers had a great interest in generating rigid traditions, in order to achieve maximum stability at the core of their societies. In reality, their concern for the spirit was very mixed up with their ambitions for temporal power.

Money is used by the globalist elite in the same way today, as a fixational force to stabilise the social core, for their own ambitions of power. 'Money' holds no interest for them; it is just a trick to fixate the collective assemblage point of the world, to enhance their self-importance, expressed in secrecy and exclusivity.

The new seers discontinued all that by giving the fluidity of the assemblage point first priority. They had observed that, as soon as that point moves, the idea of secrecy changes into idiocy, because in the realm of energy there are no rigid limits between conscious beings. In consequence, what became most important for them was to get rid of all speculation and emphasise the practical side of the path – verification.

However, they soon came into contact with a bitter reality, and that was that ordinary people didn't understand them; on the contrary, they were afraid and tried to destroy seers whenever they saw them.

The secrecy of the new seers was not motivated by the feelings of superiority that moved their predecessors, but was adopted for strategic reasons. They had to endure extreme persecution and were forced to protect themselves.

It is an historical irony that, in spite of the legitimacy of their motives, in time the strategy of the new seers has caused the same effects as the arrogance of the old ones. After centuries of secrecy, all their energy had gone into hiding their knowledge, and many lineages ended up forgetting what it was they had hidden.

At present, the modality of our time is changing quickly; in consequence, something else, which seemed immovable, is also changing: the way the teachings are transmitted. Naguals nowadays are forced to find new channels for the energy, even if it means to eradicate the most entrenched customs.

Circumstances have moved ahead of tradition. To maintain the knowledge hidden is no longer a vital requirement. There are those who will criticize you for disclosing it, but nobody, at least not in western 'democracies', will kill for that reason today. So to continue the practice of censoring portions of knowledge has become catastrophic for the total objective of *seeing*, because those portions ferment inside us and serve as food to the deep-seated sense of self-importance (secrecy, exclusivity).

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In the beginning, no human attempted to catch a glimpse of the gleam of the structure of the rule, because nobody knew it was there. As the old seers of Mexico came into contact with other aware entities on this earth – the inorganic beings, who were much older and more experienced than the seers themselves – they began acquiring portions of the rule. One day they *saw* that all those portions fit into each other like a puzzle. That day, they discovered what they called 'the map', and the lineages of the seers began.

Through their *seeing*, they verified each portion of the rule related to *dreaming*. They tested every combination, determining their effects on awareness. They organised exercises of *dreaming* on seven levels of increasing depth, and they penetrated the innermost twists and turns of the universe. Little by little, they developed the pattern of the nagual's party, a structure in the shape of an extremely stable pyramid, capable of expressing the designs of power with transparent clarity.

But there was one thing the old seers didn't verify: the rule for the *stalkers*. They viewed *stalking* as a latent possibility which was not worth their while to explore in practice. This was because, in an era when being a seer meant being at the top of the social scale, *stalking* as an art had no purpose. It would have been a poor investment. But when the modality of the times changed, that line of reasoning brought the old seers almost to the edge of extinction.

It was not until the appearance of the Toltecs – the new seers – that the other great portion of the rule revealed its extraordinary content. Lineages who were able to apply it were the only ones who survived; the rest were dissolved, and got lost in the vortex which signified the fall of the old seers' régime. The incorporation of *stalking* determined the birth of the new seers. With them, the rule of the nagual was completely elucidated.

The period of the new seers began between three and five thousand years ago, and reached its peak in the times of Tula. Through *stalking*, the fundamental contribution of those warriors to *seeing* was the concept of 'impeccability'.

## **The nagual's party of warrior-seers**

The objective of the rule of the nagual is to generate parties; that is, self-aware organisms capable of flying into the immensity out there. Such organisms are comprised of the sum of a group of warriors who have harmonised their individual *intents*. The purpose of that design is to perpetuate a non-human dimension of awareness, a dimension in which personality is no longer the aim.

Human beings are unable to enter and remain for any extended length of time inside the realm of cosmic awareness – the state called 'the third attention'.

Either we leave it and forget, or we stay and melt into that unfathomable sea. But the power that governs us has found the way to get around this limitation, by creating organisms in which individual entities work as members.

At the core of these organisms a radically new kind of attention is generated, an *intent* oriented towards exploring the unknown, investigating in teams what we otherwise cannot know. Feelings of individuality are no longer their operative center, because they have been supplanted by something much more intense: living as part of the whole, an energy state that no ordinary human can even conceive of. There are no routines, there is no ego, there is no ignorance, there is no interpretation. That kind of organism is only one stage on the infinite path of awareness, but for us human beings, that stage is final.

That organism can be semi-understood using the analogy of the physical body.

Although only in a hazy way, each one of our cells is conscious of their unity and, within certain limits, each one can act independently. However, their individual *intent* is subordinate to a superior purpose, which is to form the whole, which we call 'me'.

This came about because evolution of species, in its early early stages, began as individual cellular life forms combining in symbiotic 'DNA contracts', eventually resulting in the complex organic bodies we are familiar with today.

When we finally arrive at the incredible achievement of realizing the global purpose, which is the evolution of energetic awareness, we can discern a superior evolutionary line. We perceive the possibility of being integrated with our complementary energetic beings, creating a form of life whose purposes are as far from the concerns of the daily world as the awareness of a single cell is from our totality. The new seers call that life-form 'the party of the nagual' or 'the plumed serpent'.

Energy is recurrent; it generates patterns that we all share. In general terms, it can be said that there are four basic luminous patterns with twelve variants, synthesised by the nagual man and the nagual woman. As a *tonal* approaches the ideal luminosity for its type, it manifests a superior degree of awareness.

When ideal models meet, they combine. The feelings of attraction among human beings can be explained as a result of the fusion of their energy spheres. Normally, such a fusion is partial, but sometimes a sudden and inexplicable wave of sympathy occurs; a seer would say that an act of energy reciprocity has taken place.

The warriors of a party combine in such a way that their relationship produces optimal results in the sense of gaining and accumulating power.

It is difficult to find characteristic luminous bodies who are available for the task of the nagual; the usual is to find *tonals* deformed by their life in the world. But when a nagual is able to integrate his party, the energy of his warriors will fuse. They sacrifice their individuality for a superior goal, and returning to their precious isolation is no longer possible; it would only mean death for them. We may say that a party is not composed of individuals, but is rather a single, living organism, with capabilities that are not human.

Each member of the party has full awareness of the objective of the party. Each one of them knows the tales of power pertinent to their specialty, and they know that their function is part of a purpose that transcends them. By joining that purpose, the member transcends their personal self.

The relationship between the rule and the party is expressed in their tasks. For example, when the female warriors of a group receive the command to track energy in space until they find possible candidates for a new generation of seers, they concentrate on that task as their avenue to freedom. They're not interested in anything else. If the discipline of that *intent* cracks, the result can be chaotic.

The party is a self-aware being that thoroughly overcomes the individuals. To participate in its *intent* is something so exceptional that as soon as an apprentice glimpses its totality, his ego position just melts. That does not imply that he automatically becomes impeccable; for years, he will still have to make an effort to temper his character and to extinguish his self-importance, as well as the obsession of power.

Only the nagual man and woman have a total vision of the functioning of the party. Continuing the analogy, they would tell you that they are the brain and nerve cells of the party; the units which direct the process of perpetuation. The other members serve as support, and they carry out the concrete tasks of duplicating the group.

The work of the nagual man is exhausting. He has to have perfect control of the arts of *stalking* and *dreaming*, he has to learn to *see* and to develop his capacity of manipulation to the maximum, and he has to serve as an example of sobriety in order to maintain the cohesion of the group; if they are allowed to be carried away by their emotions, the result is disintegration.

This is because the party is an organism of critical mass. If any one of its components goes astray from the goal, the resulting dysfunction causes a collapse, and everything would have to be restarted. That is why the nagual is obliged to demand from his warriors that they give all of themselves, and he must distribute their tasks so that all of them can participate with optimism and trust. The oil of the party is the impeccability of its members, and its fuel the yearning for total freedom.

The normal structure of a party is quadripartite, that is, based on the number four, since the rule has a pyramid form. Its formation and growth are carried out in accordance with that basic structure. As in the pyramids, the architecture of the group consists of a base with four corners, each corner made up of three warriors: one female *dreamer*, one female *stalker*, and one male warrior. Ideally, the easterly women are anchored by the scholar, the northerly women are anchored by the man of action, the westerly women are anchored by the man behind the scenes (the organiser), and the southerly women are anchored by the assistant (the courier). The corners are connected to each other through messengers (the other couriers), and the nagual couple is at the apex.

The nagual is made of both a male and a female because, at separate times in the past, males ruled, and females ruled. At first females ruled, and led the lineages into pits of practicality that concentrated on concrete gains and ignored the abstract. Then males ruled, and led the lineages into pits of imbecility (contracts with the inorganic beings), from which we are only now emerging. So now males and females have harmonised, and act as support, balance, and a stabilising force to each other.

The rule manifests itself to a double man or woman by means of a vision, and they have to accept it to be considered naguals. Following that acceptance, the naguals are joined by their warriors little by little, always following the signs of the spirit. Their capacity to lead is natural and indisputable, because, being double, they reflect each one of the energetic types (as opposed to 'social personality' types) in their party.

Naguals can be defined as a man and a woman of extraordinary energy, involved in an act of reproduction of an infinitely greater scope than anything within human recognition. As long as they remain together, they are usually presented in society as husband and wife.

The ability of the nagual man is to be able to find and use the most appropriate words to express things with accuracy, intellectual clarity, fluency, and beauty.

*"Among seers of the lineage which my teacher's group belonged to, the omen to occupy the position of the nagual man was to be dying."*

The nagual woman is the light that guides all effort, the true mother. Normally, she leaves before the rest of the group and stays fluctuating between the first and the second attentions, visiting the apprentices in *dreams*. She functions as a lighthouse, and if necessary she can return from the second attention to sow a new generation of seers.

When it comes to female warriors, they come in two bands, *stalkers* and *dreamers*. They have two kinds of functions: portals, and guardians. The portals belong to the direction of the south. They are the strainer or filter through which apprentices must pass. They determine whether a warrior stays or leaves, and they have the main influence on how members of the team are provided. They usher new warriors in and prepare them to meet the nagual man, and also prepare new warriors to meet their elder counterparts, whose presence can be energetically devastating. They are also the organisers of power meetings.

The guardians are kind of an external version of the portals; there is a white one and a black one. They belong to the direction of the north. They are in charge of watching over the smooth functioning of the group, which means they are alert to possible external attacks, and they also stand ready to solve any internal problems. Among the new seers, women are in charge of all these functions.

This is because women have greater mobility and more energy than men. Practically the entire universe is feminine by nature, and teams of female seers travel through it as if they were at home in their own house. That capacity to circulate without interference from the dark energy (the inorganic beings) makes them the battery of the group.

On the other hand, men are detected by the inorganic beings at once, because their energy is bright and betrays them. Also, since they are not made to give birth, they do not have a specialised organ for *dreaming*. Except for the nagual, the male elements of a party don't carry much sparkle; with few exceptions, they tend to be swallowed up and put in the shade by the personalities and talents of the women.

Nevertheless, the rule dictates that there are three male warriors dedicated to organise, explore, and understand, and one to assist. For this purpose, they fix their assemblage points in very specific energetic locations. Their presence serves to stabilise the group, neutralising the frequent explosions of power staged by the female warriors. If not for them, the structure would explode as soon as the women achieve some degree of proficiency. So the men function as anchors; they fix the group until a maximum of power is reached. They are sober and bring *unbending intent* and focus on the goal.

Due to its form, the party is called 'the organization of the snake'. It is a concept inherited from the old seers, referring to the pattern of squares on the skin of the rattlesnake. The head of the animal, with its fixed and hypnotic eyes, represents the nagual couple. The chest corresponds to the warrior-dreamers, whose function is to inhale visions and distribute them to the whole group. The stomach represents the *stalkers*, able to digest any conceivable situation. The tail is the assistants, who are in charge of giving mobility to the group. It is a very fluid disposition.



The purpose of the party? From the Eagle's point of view: to explore, to verify, and to expand the rule. Each generation of warriors should leave their print on it, because the rule is cumulative.

The heritage of the lineage consists of a series of positions of the assemblage point, to which successive parties add their own acquisitions. It is normal that a lineage makes a 'journal' of incidents where the naguals note their discoveries.

The basic interest of an organism is to reproduce itself. Therefore, one way of defining it would be to say that the rule is the recipe for a reproductive process. What it seeks is the perpetuation of awareness, something which, beyond a certain point, cannot be accomplished through individual channels. The resources that each warrior personally acquires during his or her training are secondary achievements.

From the seers' point of view, the objective of grouping themselves is to ensure their passage to another level of attention, since without energy mass there is no flight.

*"Do you mean that solitary warriors don't have a chance?"*

*"No. What I'm saying is that a party can go further."*

The ulterior objective of warriors is the definitive jump to the third attention, the liberation from all forms of interpretation. The quantity of energy that is necessary for this can only be achieved by means of a special consensus of critical mass, in order to generate the necessary agreements (*intent*) to compact the energy.

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Allowing themselves to be seduced by their own analogies, the old seers made the error of identifying the rule with their particular interpretations, and wound up worshipping it and erecting temples in its honor. The new seers rejected all that. When they explored *stalking*, they dusted off the essence of *seeing* and rediscovered the goal of total freedom, which does not resemble religious goals in any way. It erased the fascination for the human mold ('god'), but it had a secondary effect: the wild enthusiasm of the old seers was supplanted by furtive and suspicious attitudes.

In the end, the effect *stalking* had on the nagual parties was to betray their initial motives. In time, the goal of total freedom was reduced to rhetoric.

### **Aligning all remaining emanations within the energy sphere**

The new warrior that is ushered in and taught is the vehicle for the spirit to help the teacher to activate, align, all the remaining emanations in his or her own energy sphere, and to recapitulate any remaining memories. The teacher completes the process of aligning new emanations and then returning to the daily world, aligning and returning, back and forth, until all the emanations he is made of have been touched in this way by his glow of awareness.

As he teaches the new cycle, the warrior 'lights up' (aligns) all remaining emanations within his energy sphere. When he reaches his maximum, when he reaches the critical point of the completion of this back-and-forth manoeuvre, his assemblage point can be suddenly released, lighting up the entirety of his being at once, and he will 'burn from within', thus attaining total freedom.

*"The nagual left me the task of realigning all those emanations which he had helped me to align through the countless shifts he made my assemblage point undergo. The job of realigning all those emanations paves the way for the back-and-forth manoeuvre of lighting up all the emanations inside my energy sphere. I have nearly done that. I am about to reach my maximum.*

*"We are at the end of our trail. We are not seeking anything. What all of us do here is something comprehensible only to a warrior. We go from day to day doing nothing. We are waiting! We know we are waiting and we know what we are waiting for. We are waiting for freedom!"*

*'He said that the time was getting closer for all of them to leave.*

*"How do you know that you are closer to leaving?"*

*"It is an internal knowledge," he said. "You'll know it someday yourself."*

*He said that he was on the periphery of the third attention, and that if he ever entered it completely I would know it instantly, because his whole being would become what he really was: an outburst of energy.'*

*'My time with him was coming to an end. He and his party were going to fulfil the seers' dream of leaving this world and entering into inconceivable dimensions. This claim was not illusory but extremely sober, although contrary to reason. They were going to perceive the unknown. Dreaming had not only opened the doors of other perceivable worlds but had prepared them for entering into those realms in full awareness. Dreaming, for them, had become ineffable, unprecedented, something whose nature and scope could only be alluded to.'*

The job of realigning all those emanations during the regaining of the totality of being paves the way for the back-and-forth manoeuvre of aligning all the emanations inside the energy sphere; that manoeuvre in turn paves the way to the manoeuvre of aligning the entire energy sphere at once.

The seer must tune himself to perfection. He must embody impeccability and delight.

### **Living impeccably for impeccability's sake**

At this late stage, which is usually also when his old age becomes undeniable, a warrior experiences a great pessimism, and loses all hope of ever reaching freedom.

This is good and natural. At this point, the warrior must live impeccably, without hope of ever reaching freedom, just for impeccability's sake. This is the final stage of impeccability. Truly then, there is no reward. Here is where the practice of acting without personal reward finds its true purpose and value.

## Practicing the crossing of the parallel lines

Initially this should only be the practicing of opening the entrance to the other world (of the second attention). Crossing the parallel lines in one's totality is a final step, to be taken only when the warrior is finally leaving this world forever, abandoning the *intent* of the first attention forever.

To cross over with all one's physicality prematurely means certain death. A forced crossing will destroy one. The only way to survive is to have saved one's sexual (primal) energy.

*"I had enough energy to focus my attention on it. It was not an opening on the hill that stood at the end of the bridge, nor was it an opening in the wall of fog, although I could distinguish a foglike vapor around the slit. It was a dark, mysterious opening that stood by itself apart from everything else. It was as big as a man, but narrow. We stepped in.*

*"I felt instantly that I was being crushed. The same incalculable force that had nearly made me explode the first time had gripped me again.*

*"He told me that it would be impossible for us to join them in their journey at that time, but that perhaps later, when we had tuned ourselves to perfection, the Eagle would let us go through.*

*"He exhorted me to be frugal and utilise every bit of my energy without wasting any of it. He assured me that if I could gain the totality of being without excessive sexual or emotional drainage, I would have the energy to fulfil my task. If I drained myself excessively before I lost my human form, I was done for.*

*"I should not believe, as my teacher had believed at one time, that there is an actual physical passageway into the other self. The slit that I had seen was simply a construct of their intent. The passage from one self to the other had no physicality."*

There are two ways of crossing the parallel lines: by means of someone else's power, and by one's own power. Plunging into the unknown, at the end of the apprenticeship, makes one cross the parallel lines; and then, when the time is right, one crosses over again, permanently.

*"The nagual told me that we will be all second attention."*

*"Do you mean that we will go as we are?"*

*"Yes, we will go as we are. The body is the first attention, the attention of the tonal. When it becomes the second attention, it simply goes into the other world. Plunging into the unknown gathered all your being into the second attention for a while."*

If the seer's strength permits, he may become familiar with the third attention by placing himself at the foot of the Eagle over and over, thus elongating his *intent*.

The real hope for us lies in the center, the midline of the energy sphere. In the 'wall' that divides our energetic left and right bodies is a hidden 'door' that opens into a third, thin, secret 'compartment'. Only when this 'door' opens can one experience true freedom.

But it can be devastating. It consists of directly entering the world of total awareness. This is why the warrior becomes familiar with the third attention by placing himself at the foot of the Eagle over and over. He must prepare for the jolt.

A warrior's journeys into the desolate yellow dunes between the parallel lines are but a preparatory step for the real crossing of boundaries. To venture behind the 'wall of fog' in a state of heightened awareness or while *dreaming* entails only a very small portion of one's total awareness, while to cross bodily into the other world engages one's total being.

The key to withstanding the Eagle's presence is the potency of one's *intent*. Without *intent* there is nothing. What kills, or nearly kills one, is one's incapacity to change his *intent*. Yet with forced practice one will be able to elongate his *intent*. When the warrior tunes himself to perfection, the Eagle will (may) let him go through.

The warrior is alone. He must be miserly with his time and energy; he must use what little time he has to prepare wisely, and he must utilise every bit of his energy without wasting any of it. Above all, the warrior must remain celibate, without thought of sex. If he drains himself before he loses his human form, he will not survive.

When he feels that his task is greater than his strength, he reminds himself:

*I am already given to the power that rules my fate  
I cling to nothing, so I have nothing to defend  
I have no thoughts, so I can see  
I fear nothing, so I can remember myself.  
Detached and at ease,  
I will dart past the Eagle and be free.*

### **Cancelling out the personal self and abiding by the rule**

The 'fire from within' is the final exercise of seers, by means of which they 'catch fire' from inside and enter pure awareness in their totality, shoes and all.

Some men of knowledge, after a life of impeccable fight, decide to remain in the world, while others dissolve like a puff of wind into infinity.

The thing that makes some warrior-seers decide to retain their first attention is something unrelated to personal concerns. To belong to a lineage of power implies bonds of such a deep nature that our personality is annulled. It becomes just a minuscule detail in an energy structure that the new seers call 'the rule'.

In that situation, individual choice no longer exists for the warrior-seer, properly speaking. All he can do is accept his fate and fulfil the commands of the rule; anything else would just lead to his extinction. It is at the command of the Eagle – not one's personal whim or even considered decision – that one enters the third attention.

One must wait for freedom.

## The definitive journey

### The definitive journey

The ultimate energetic fact is called the definitive journey. An individual awareness can be maintained beyond death. This means that awareness transcends everything known and arrives at the level of pure energy as it flows in the universe. Awareness becomes energy aware of itself, acting as a cohesive unit. There is, if the warrior enters into the second attention with his whole body, no corpse, no decay. The entire body is turned into energy that possesses an unfragmented awareness, capable of stupendous manoeuvres of perception. Thus one enters into his definitive journey, and infinity becomes his realm of activity.

The definitive journey is the new seers' brand of *dreaming*. Abandoning the *intent* of the first attention liberates the being from humanness. Then it enters the nonhuman unknown.

If the warrior does not take his body with him, but passes into the realm of the dead in just his energy body, he also has a chance to continue, if he has completed the *replica* via his recapitulation, and become self-aware in his *dreaming*.

### The seers' death

A warrior who has recapitulated his life does not die. His attention is so compact that it is one continuous and coherent line; it is not dispersed. His recapitulation never ends, it continues for eternity, because it is the work of retracing his steps, of existing on his own and being complete.

That is the final objective of the recapitulation: to create a replica (of one's life memories), and get ready to leave. You don't have to be a seer to understand the importance of all this. To die in debt is a pitiful way of dying. On the other hand, to have a replica to offer the Eagle guarantees that you will be able to continue ahead.

One's memories, coherent, refined, and integrated, work as an independent being, which serves as a ticket one hands over in exchange for his or her awareness. The Eagle accepts that effort as a payment, and steps aside. One's replica is sufficient to satisfy its demand.

Death is the final exercise of seers, by means of which they 'catch fire' from inside and enter pure awareness in their totality, boots and hat and all.

In the end, a seer becomes all energy body, by merging all his energy into the energy body.

Seers *see* that moment as an explosion of energy which aligns one's zillions and zillions of encapsulated awarenesses with the totality of emanations out there, and one's assemblage point expands infinitely, like a vortex of light.

Just like we need a certain quantity of experience to function as individuals, a seer requires sufficient practice in the second attention to be a true seer; otherwise, he won't be prepared when the time comes, and he will depart into infinity as an incomplete seer, without his physical body. Nevertheless, a warrior who struggled all his life to reach the parameters of impeccability does have a second chance. He can gather the events of his existence, and pick up the scattered energy in order to pass into the world of the *nagual*.

For most people, to die is to speechlessly enter something very unfamiliar, much like what we experience in ordinary dreams. There, nothing has a linear sequence, and the concepts of time, space, and gravity do not apply. Imagine what a warrior with the control of his dreaming double can do on a journey of that nature!

A seer is somebody who spends his life tuning himself through arduous discipline. When his time arrives, he faces death like a new stage in his travel along the path. Unlike an ordinary man, he doesn't try to soothe his fear with false hopes.

The warrior departs for his definitive journey filled with joy, and his death greets him and allows him to keep his individuality like a trophy. His sense of being is so finely tuned that he becomes pure energy, and disappears with the fire from within.

We are children of the earth, it is our source. The option of seers is to unite with the awareness of the earth, for as long as the earth will live.

We fuse our awareness to the matrix of the awareness of the earth. In that way, we are able to extend our individuality for thousands of millions of years.



### **The third attention**

We, as organic beings, are a number of interconnected cells, which conglomerate into a number of interconnected organs, or 'nations' that are bound together. Energetically, we are a cluster of energy fields in a containment field of energy. The next stage of our evolution as organic beings is to fuse our diverse 'nations', as energy centers, into one. This fusion consumes our physicality, and results in our becoming a specialised type of inorganic, energetic being.

The being becomes all energy body. For this type of inorganic being, the next stage of evolution is the dissolution of the energy fields of containment, merging its awareness and life force with awareness at large. This is the third attention, and true total freedom.

### **Entering the third attention**

Every living thing has been granted the power, if it so desires, to seek an opening to freedom and go through it. It is evident to the seers who *see* that opening, and to the creatures who go through it, that awareness at large has granted that gift in order to perpetuate awareness.

But that gift is not a bestowal. It is only a chance to have a chance. There are no free handouts.

Warriors, therefore, have only one thing in mind – their freedom. To die and be reabsorbed into awareness at large is no challenge; on the other hand, to sneak around the Eagle and be free is the ultimate audacity.

*Intent* begins with a command. *Intent* is detachedly manipulated through sober commands. The command is given to oneself. It is repeated until it becomes the Eagle's command. Then the assemblage point shifts accordingly the moment the warrior reaches inner silence. The fact that such a manoeuvre is possible is of singular importance to seers both old and new, but for reasons diametrically opposed.

It allowed the old seers to move their assemblage points to inconceivable *dreaming* positions in the vast unknown. For the new seers, it means escaping the Eagle by moving their assemblage points to a particular *dreaming* position called total freedom.

When it is time for the warrior-seer to cross over totally into the other self, he has to be prepared to do it in *dreaming*. In *dreaming*, he lets go of the *intent* of everyday life.

To enter fully into the other self is to abandon the *intent* of the first attention. Then the body becomes what it has always been – pure energy. One vanishes into infinity without leaving a trace, free.

It is simplicity itself for seers to place their absolutely total consciousness on the vibratory binding life force with the *intent* to burn. Then off they go, like a puff of air.

Seers join the energy sphere and the energy body into one – a new unified being of pure *intent*. At the end, we expand. And we enter an incomprehensible vastness, keeping our life force.

When the entrance to the other realm, the realm of total awareness, appears to the luminous being, the being goes through it, crossing the parallel lines of this world and the world of the second attention with its whole being, pants, shirt, and all. The assemblage point, with incredible speed, activates all the emanations of the energy sphere at once. It is the kindling of awareness, called the 'fire from within'.

By becoming familiar with the force of death – the tumbler – through the mastery of *intent*, the new seers, at the end of their time on this earth, open their energy spheres and the force of death floods them, resulting in their total and instantaneous disintegration.

The new seers have realised that there is no way to aspire to near-immortality as long as one has an energy sphere. The energy sphere cannot withstand the onslaught of the rolling force forever. So the new seers open themselves to the tumbler to disintegrate the energy sphere, and simultaneously use the earth's boost, the force of alignment of the amber emanations that we are. It is a boost that heightens awareness to unthinkable degrees. It is a blast of unlimited consciousness that the new seers call total freedom.

For the seer who has recapitulated their life, death unifies the organism instead of disintegrating it. Death terminates the reign of individual bodily parts and moods, unifying all those separate awarenesses into a single unit.

Of course, eventually that new being's awareness will terminate, the way any inorganic beings' awareness does, but this type of inorganic being lasts as long as the earth is alive, for the earth is its matrix. It will last for billions of years.

The movement of the assemblage point is not just propelled by an interest in accessing astonishing visions, but is above all directed by the fact that each controlled displacement liberates enormous quantities of energy. Ideally, the warrior applies his *unbending intent* and 'lights up' his energy fields as if he has become one gigantic assemblage point, to witness Everything once and for all.

In that case, the assemblage point shoots out and up, the traveller becomes a blast of light, and he never recovers his form again. This is the greatest challenge, the union of our awareness with infinity, with the All.

*"The Eagle let them go through. I knew that they were in a range of emanations which was beyond my reach. I saw the nagual man taking the lead.*

*"And then there was only a line of exquisite lights in the sky. Something like a wind made the cluster of lights contract and wriggle. There was a massive glow on one end of the lights, where the nagual man was. I thought of the plumed serpent of the Toltec legend.*

*And then the lights were gone."*

*Completed 3.27pm, Sat 4 May 2019*



**Images**

## *Images*

### **Energy**

1. The Eagle, the source of the emanations, which are everything that exists. It does not care about the circumstances of any living being, but it has granted the gift of the possibility of continued awareness after death.

Both organic and inorganic beings are made of the Eagle's emanations, as is everything that exists. It is the known, the unknown, and the unknowable, which is interpreted by our awareness as the infinitely huge 'Eagle'; but there is no Eagle, nor any emanations.

What is out there is something no living creature can grasp.

2. Usually in small children, their energy is packed around their core; as we get older, more and more energy is expelled from the core to outside the physical body, around the inside of the periphery of the energy sphere.
3. The assemblage point, located high on the energy sphere, in the human bandwidth, assembles the world we perceive. we assemble our self, and are caught in our own reflection, our self-image, projected, like everything else, onto the round 'walls' of the energy sphere.
4. Everything we perceive is the product of the position of the assemblage point.

## **The old seers and the inorganic beings**

5. The earth, on which live both organic and inorganic beings.
6. Early humans used psychotropic plants to interact with the inorganic beings.

*Ancient Tassili mushroom shaman, cave painting, northern Algeria.*

7. From the start, the inorganic beings have used knowledge to entrap human beings. The inorganic beings indigenous to the earth want to keep the dreaming body in their world and feed off its energy, so they taught dreaming to humans, while unraveling the hidden agenda of ensnaring the dreamers.

Those humans became hugely powerful, even though prisoners of the inorganic realm. But they were also proud, and boasted to the universe, 'Here we are!'

Unfortunately, the universe in the form of the flyers did notice them. They came to earth from the depths of the cosmos. When *seen*, they appear to the seer as long, sluglike (the indigenous inorganic beings are 'stick' shaped, which may be construed as 'snakelike'), bigger than a man (sometimes up to 15 feet wide), beings that are monstrous, that leap through the air. They gave knowledge to the old sorcerers in exchange for the energy of humans.

The inorganic beings indigenous to this earth are 'stick' shaped, which may be construed as 'snakelike'. When *seen*, they appear to the seer as long, thin. The flyers are very different; far bigger than a man (sometimes up to 15 feet wide), beings that are monstrous, 'blacknesses' that leap through the air and descend upon people. They gave knowledge to the old sorcerers in exchange for the energy of humans.

The flyers were the inorganic beings that put their mind into our crown energy center, and they think for us. They have given us civilization, agriculture, tools, technology, but also religion, politics, wars, hatred, divisions, greed, selfishness, pettiness.

## **Human beings are not naturally that way.**

The flyers have barred humans from silent knowledge and our spirit. Humans are now domesticated pieces of meat, living to be food, possessed by parasitic beings of a different order.

*Egyptian hieroglyph. The 'star' background designs are the enslaved masses, with a blackness (void of awareness) where the Goddess (the spirit) should be.*

8. Human sacrifice releases the energy of the emotions of terror, which the inorganic beings like most of all, because it releases the most energy.

So sorcerers went to the extreme of frightening their victims to death, and ritualising terror and death in human sacrifice, as their way of interacting and bargaining with the inorganic beings for knowledge and power.

9. Representation of inorganic being beside sacrificial altar stone.

*Ggantija, Gozo.*

10. Teotihuacan, 'the place where men became gods'.

11. The Aztecs were the emulators of the old seers. This Aztec priest is wearing a human skin and sacrificing a child to an inorganic being depicted as Quetzalcoatl (Kukulcan).

12. This was a global phenomenon. In Europe, sorcerers did the same, and the elite (rulers) of society made the symbols of child sacrifice to the inorganic beings into their standards and coats-of-arms. The crown signifies the rule of the flyers over mankind. The body of the child is actually representative of its energy, which the inorganic being consumes, as the child is sacrificed – that is, terrorised and murdered.

13. Another dreadful example of same.

*Sfresco-Visconti family coat of arms.*

14. A representation of the flyers – slug-serpent bodies (their true form), and the human head, in which their mind exists.

The human faces also represent the flyers' strategy, which is to use the personal self to enslave humanity.

*Serapis – Dionysus and Isis. Stele of limestone. 1 c. BC.*

15. The human family – the parents' minds are completely controlled, and they pass that condition on to the child. Children are at the mercy of flyer-parents.

*Serapis – Isis and Harpocrate.*

16. The flyers' prison for us is our very self, which acts as a cage, keeping our awareness only at the level of self-reflection.

17. The old sorcerers of Mexico doomed humanity to enslavement by the inorganic beings, the flyers, which sink through us, agitate us internally, and consume our awareness-energy, which is produced by our emotions, especially by our misery and fear.



## **Freedom from the flyer mind**

18. The flyer mind keeps us at the developmental level of children, and manifests as the internalised social self, which is a child dominated by the internalised 'parent'.

19. When the crown energy center is cleared of the flyer mind, we gain access to silent knowledge, and are free.

20. Free man.

21. Free woman.

22. Free child.

23. The 'mountain' of the petty tyrant makes us ready for the unknown.

**Energy**









**The old seers  
and the inorganic beings**







































**Freedom from the flyer mind**















